THE VANITY OF Humane Inventions,

Held forth in a brief exercitation upon the controverted CEREMONIES, managed in certain *Queries*: first drawn up for the satisfaction of some private Friends, and now made publick for the good of others.

I: W.

Psal. 119. 113.

I hate [[illegible]] Vain Inventions, *but thy Law do I love.*

Luth. Oper. t. 2. fol. 369.

Verè non est res in quâ tegitantior esse debet Ecclesiastes quam formando Populi judicio in Ceremoniis.

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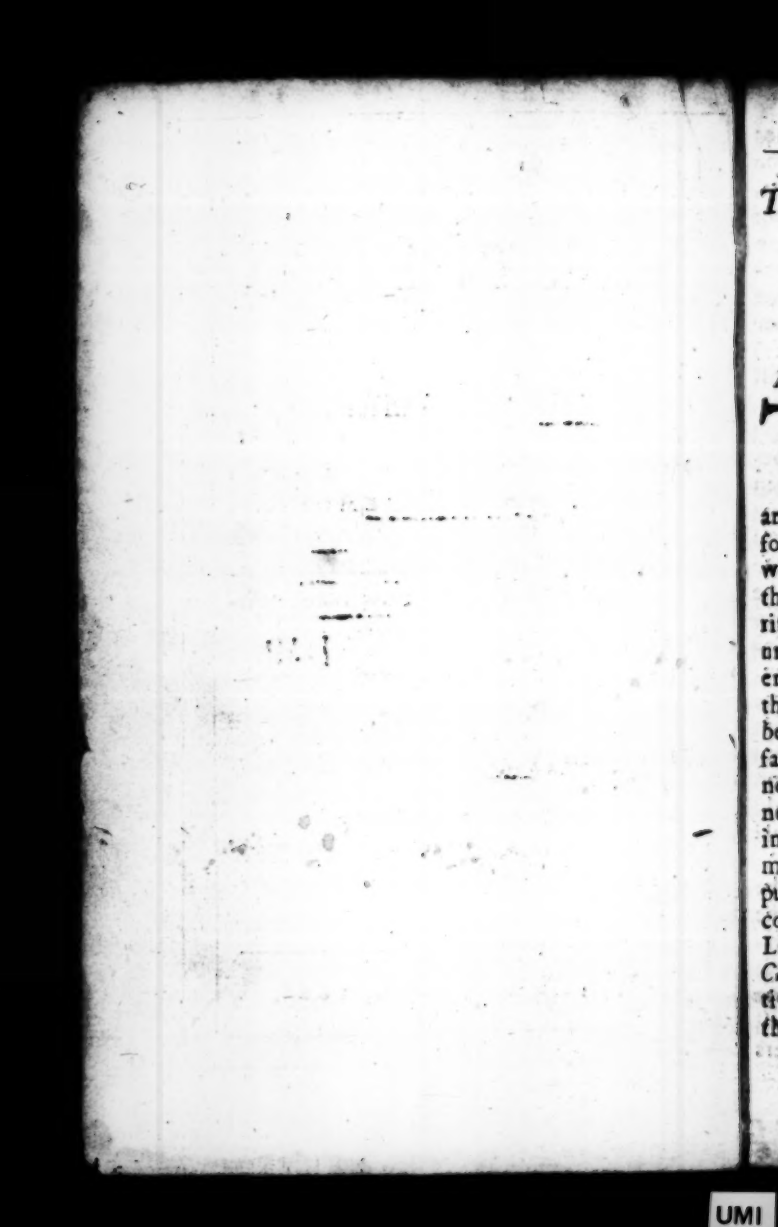

To his much honored and loving Friends,
——— the Author of the
enſuing Queries wiſheth ſound Judg-
ment, true Zeal, and unſtained Purity.

My Chriſtian Friends & Brethren,

THough God was pleaſed ſome years a-go, out of zeal to his own Name, and pity to his poor afflicted People in theſe Nations, that had ſo long prayed, ſighed and waited for deliverance to begin a happy Reformation, in extirpating the body of Popery, with much of the rubbiſh and traſh belonging thereunto, yet have there, from firſt to laſt, ſtill riſen up ſome amongſt us, who though they paſs under the name of *Proteſtants*, yet being impatient of ſound Doctrine, purity of Worſhip and the power of Godlineſs, have been ſo far from being duely thankful for ſo great a mercy, and faithful in the improvement of it, that they have not only with the ill-affected *Samaritans*, weakned the hands of their Brethren, troubled them in building the Houſe of the Lord, and done much towards the fruſtrating of their zealous purpoſes and deſigns about it, but with the diſcontented *Iſraelites*, preferring the Onyons and Leeks of *Egypt*, before the Milk and Honey of *Canaan*, have at leaſt implicitly and interpretatively ſolicited the people to return from whence they came. And amongſt theſe (which is ſad to tell)

Ezra 4. 4

Numb. 14. 4.

D. Hamond Diſs. 4. c. 4. Sect. 1. p. 187.

tell) the very Stars and Angels of the Churches (as they count themſelves) are the chief, who notwithſtanding all the Arguments, Complaints, Petitions and Addreſſes that their Brethren have at ſeveral times preſented them with, to go on with the Work of the Lord, and root out the remaining Ceremonies, as well as they have done the fore-mentioned body of Popery, and other Ceremonies belonging to it, every jot as lawful and innocent as thoſe which they retain, will not for all that yeeld to do it, but ſtill continue, urge and impoſe them, to the evident hardning of *Papiſts* in their ſuperſtitious courſes, the begetting of many ſad thoughts and jealouſies in the hearts of all ſuch as are true to the *Proteſtant* Intereſt, and the occaſioning of manifold and great evils amongſt us. Now that you may the better underſtand whether this their courſe be juſt and warrantable yea or no, I ſhall offer to you ſomewhat concerning the nature of the Ceremonies, which I ſhall manage in theſe following *Queries*, whereby you may in ſome meaſure come to know the ſtate of the difference betwixt them and their Brethren, and upon what ground they have caſt them out of the Miniſtry, and thereby done what in them lies to undo, not only them and their families, but thouſands of ſouls with them.

Qu. 1. Whether do you not think that the Word of God contained in the writings of the Prophets and Apoſtles, and by his good providence tranſmitted and handed-down from them to us, without either loſs or depravation, is not a compleat and perfect Rule of Religion, and all matters

matters pertaining to it, such as Faith, Worship, Discipline and Life? It testifies of it self that it is. *The Law of the Lord* (saith *David*) *is perfect.* Psa. 19.7 There is a twofold perfection of the Law of the Lord; there is *perfectio certitudinis*, and *perfectio plenitudinis*; or, a perfection of verity, and a perfection of sufficiency. The former the Psalmist spake of before in another place, telling us that the words of the Lord are *pure words*, as Silver tryed in a furnace of Earth, *purified seven times.* Psa. 12.6 The latter he speaks of here, signifying to us, that the Law of the Lord is not in any thing defective, but every way sufficient to teach us our duty, and lead us unto happiness. According to what he saith afterwards; *I have seen an end of all Perfection, but thy Commandment is exceeding broad.* Psa. 119. 96. Now here we are to note, that he speaks this of the Word as it was in his time, when there were only the five Books of *Moses*, and some few more. And if it were so perfect then, what may we judge it to be now, after the addition of so many choice and excellent Books, not then extant, wherein some things that before were dark, are there made plain; and other things that before were unrevealed, are there set down? And that the two Testaments might, like the faces of the two Cherubims, look one towards another, and in all things answer one the other: Exod. 25. 20. the same doctrine that the holy Ghost taught first by *David*, he taught afterwards by *Paul. All Scripture* (saith he) *is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness: that the man of God may be perfect, throughly furnished to* 2 Tim. 3. 16, 17.

all good works. What testimony could he have given more large and full than this? what thing is there in Religion but it is either to be learn'd, reform'd, or done? And what thing is there either to be learn'd, reform'd or done, but it falls either under Doctrine, Reproof, Correction, or Instruction? And if it fall under any of these, the *Scripture* affords sufficient light and direction in it. What ever matter or business a Man of God, or Minister, hath occasion to teach, reprove, correct or instruct in, it hath wherewith thoroughly to furnish him. And herein (if in any thing that amongst *Christians* falls under dispute) we have the unanimous and concurrent testimony of the Ancients. Bishop *Usher* (to mention no more) hath impanell'd a full Jury of them, and taken their verdict, which is plain and clear for us in this particular. As for *Protestants*, they do all, as it were with one voice, in their Confessions, Articles, and other Writings, speak forth the sence of the Ancients, assert the sufficiency of the Scripture, and profess to take it for the Judge and Measure of their Controversies in all matters of Religion whatsoever. *Chamier* hath set down the Confessions of several of their Churches about this point, wherein they do with much boldness and freedom profess and teach, that the Word of God, contained in the Writings of the Old and New Testament, comprehends in it whatever is needful for us to believe, hope for, observe, or practise, in order to the pleasing of God, and obtaining of everlasting happiness. Nay, several of the *Papists* themselves (as Bp. *Morton* shews) being overcome with the evidence

Answ. to the Jes. Challeng. p. 36.

Panstrat. T. 1. de Can. l. 8. c. 1. s. 17. p. 206.

Protest. App. l. 2. c. 25. sect. 13. p. 330

dence and ſtrength of Truth, do herein joyn with them, teaching the ſufficiency of the Scripture to all religious purpoſes and uſes whatſoever aſwell as they. And if they will but keep to the vulgar Latine, which the Council of *Trent* appointed to be the rule and ſtandard not only of all other verſions, but *but* of the Originals themſelves, they muſt needs do it. For whereas *David* in the forementioned place ſaith מאד רחבה מצותך, which our Tranſlation renders, *thy Commandment is exceeding broad*; the Vulgar renders it, *Latum Mandatum tuum nimis*, thy Commandment is too broad; intimating that the Word of God is ſo far from lying under any narrowneſs or ſtraitneſs, that it is rather full to a redundancy. And indeed it is not likely that God, who is perfect in all he doth and would have his Servants to give him perfect obedience, ſhould be unperfect in his Word, or deliver to them an imperfect Rule. Yet when I ſay the Scripture is a perfect Rule for all matters in Religion, I do not mean, it is an expreſs, particular Rule for every individual caſe or circumſtance belonging thereunto; that is not to be imagined. Should God have drawn us ſuch a Rule, the World it ſelf would not have contain'd the Books that ſhould have been written. It is a particular Rule onely for Subſtantials, and a general one for Circumſtantials, which are ſo numerous, various, and mutable, that no other than a general one could be expected of them. Now as we muſt take care, that our Subſtantials be ſuch as fall under the particular directions of it; ſo we muſt take care that our Circumſtantials, how ſmall ſoever they may ſeem, be ſuch as fall under

Seſſ. 3. *Decret.* 2

Deut 32. 4.

John 21. 25.

under the general directions of it.

Qu. 2. Whether can you find in this Perfect Rule, either any thing for a ceremonious administration now in the days of the New Testament in general, or for the Ceremonies the Bishops impose, and we refuse, in particular? It speaks much against such things, but not one syllable, that I know of, for them. When our Saviour saw how many in his time were afflicted, partly with the pressure of the Ceremonial Law, and partly with the Traditions of the Scribes and Pharisees, who bound heavy burdens and grievous to be born, and laid them upon mens shoulders: being moved with compassion, as he used to be in such cases, he invites them from them, and encourageth them to come to him, who was about to put them under an easier administration, and deal more gently with them. *Come unto me* (saith he) *all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls: for my yoke is easie, and my burden is light.* By these that laboured and were heavy laden, he means not only (as *Lyserus* shews) such as were inwardly afflicted for sin, but such as were outwardly afflicted with Ceremonies and Traditions. So that his words imply as much as if he had said, My Disciples and followers, I see you are afflicted both inwardly and outwardly; your minds are afflicted with the sense of sin, and the apprehensions of the Wrath of God due unto you for it; your bodies are afflicted with the Ceremonial Law, and the Traditions of those hard Task-masters, the Scribes and Pharisees; but be

Mat. 23. 4

Matt. 11. 28, 29, 30

Harm. Evangel. c. 56. *p.* 742

be of good chear, I undertake to free you both from the one and the other. And accordingly we find that when the Scribes & Phariſees came to him, and complained of his Diſciples for refuſing to comply with them in the tradition of waſhing of hands before meat, he was ſo far from *Mat.* 15. 3 accepting the complaint, that he very ſharply blames them for their vanity in that and ſuch like things, encouraging his Diſciples to perſiſt in maintaining their juſt Liberty. Yet when I ſay that he invited the People from the Legal Ceremonies, I do not mean that he did it with reference to the *preſent*, for the time of actual freedom was not as yet come, but with reference to the *future*, intending thereby to comfort them under the bondage they were then in, and prepare them for their approaching deliverance. And when the fulneſs of time was come, rather than he would fail to perform what he had obliged himſelf to do, by ſuffering them to conti- *Gal* 4. 4, nue under that ceremonious burdenſom admini- 5. ſtration, he layes down his Life to redeem them from it, blotteth out the hand-writing of Ordi- *Col.* 2. 14 nances that was againſt them, which was contrary to them, takes it out of the way, and nails it to his Croſſe. And he is no ſooner dead but the merit & efficacy of his Death beginning to work, the types and ſhadows begin to flee away. Ac- cording to that of the Church, *until the day break,* *Cant.* 2. *and the ſhadows flee away; turn my Beloved, and be* 17. *thou like a Roe, or a young Hart upon the mountains of Bether.* In which words the Church of the old Teſtament begs the aid and aſſiſtance of Chriſt, for her ſupport and comfort, *till the day ſhould*

break, and the shadows flee away; that is, till the day of his Death, at which time she foresaw that the old ceremonious administration, consisting in types and shadows, would give place to a new one, of a more spiritual and simple nature. And as she foresaw, so it came to pass; for, as upon the rising of the natural Sun the day breaks, and the shadows of the night flee away; so upon the coming and death of Christ, the mystical Sun, the Sun of Righteousness, the types and shadows began to flee away. As when the Building is set up, the Scaffold is taken down; so when Christ was come, and had offered himself to his Father, and done the work he came about, he took down that pædagogical subservient Administration of the Ceremonies, giving order that they should be laid aside. This the renting in twain of the Vail of the Temple from the top to the bottom held forth. *And behold* (saith the Evangelist) *the Vail of the Temple was rent in twain from the top to the bottom.* For the better understanding of this, we are to note that there were two Vails belonging to the Temple: the one hang'd betwixt the outward Court and the Holy-place, where the Priests officiated: the other betwixt the Holy-place and the Holy of Holies; and it is that which the Evangelist here meaneth. Now within this Vail there were certain things of a typical ceremonious nature, and esteemed most sacred; as the Ark, the Golden Censer, *Aarons* Rod, the Pot of *Manna*, with other things: all which the Vail kept from the view of the people. God therefore by his own immediate hand renting this Vail, took away the distinction both of place and things,

See Mr. Bright-man in loc.

Mat 27 51.

things, and shewed that what they prefigured was come, and that thenceforth they were to be laid aside. As all that thundring, lightning, and smoking that was upon Mount *Sinai*, shewed that the Ceremonial Law (aswel as the Judicial and Moral) then to be delivered, was divine and to be observed; so the renting of the Vail of the Temple (with the other miraculous works that accompanied it) shewed that it then ceased to be divine, and was no longer to be observed. And thus the Apostles, Elders and Brethren, assembled together at *Jerusalem* to consult about the Ceremonies, understood the matter, as appears by the Decree they then made concerning them. *It seemed good* (say they) *to the holy Ghost and to us, to lay upon you no greater burden, than these necessary things: that ye abstain from meats offered to Idols, from Blood, and from things strangled, and from Fornication; from which if you keep your selves, ye shall do well.* And thus *Paul* likewise understood the matter, and thereupon, notwithstanding all the reverence he once bore to the Jewish Religion, and the several Ceremonies belonging to it, he calls them all to nought, terms them *carnal Ordinances*, *worldly Rudiments*, *beggarly Elements*, and the like; perswading those he writes to, to lay them aside, maintain the liberty purchased them by Christ, and not burden themselves either with those, or any other unprofitable useless Rites, that superstitious and ill-minded men might urge upon them. Thus you see the Scripture hath much against Ceremonies, but where hath it any thing

Vid. Aug. *tom.* 10. *Append. Serm.* 41. *pag.* 675. *Ed.* Paris. Cloppenb. Schol. Sacrif. *pag.* 137. Exod. 20. 18.

Acts 15. 28.

Heb. 9. 10 Col. 2. 8. Gal. 4. 9.

Vid. Hoornb. cont. Jud. l. 7. c. 1. p. 446. Spanhem. Dub. part 3. p. 548.

thing for them? It is plain (as I have here briefly intimated, and Christian Writers have at large proved, against the *Jewes*) touching the taking down of the old Ceremonies, but where saith it any thing for the setting up of new ones? saving Water in Baptism, and Bread and Wine in the Supper, it mentions not any Religious standing Ceremonies belonging to these dayes of the New Testament. As for *Imposition of Hands*, *Love-Feasts*, *The Kiss of Charity*, *Womens Veils*, and such like, they were of a meer civil nature, common to other Persons as well as Christians, and to other Actions as well as Religious. And as for Anointing of the Sick, it seems to have been of a temporary nature, according to the gift of miraculous healing that went along with it.

See Gillesp. Disp. against Cerem. part 3. c. 6. p. 207.

Ames Fresh suit part 2. p. 334.

Qu. 3. Whether, if it had been the will of God, that his Church in the dayes of the New Testament, should have worshipped him in the use of Ceremonies, would he not have appointed them himself, now, as well as he did before? Nay, whether if he had had any such will, when he appointed some, such as Water in Baptism, Bread and Wine in the Supper, would he not have appointed the rest? What reason can be rendred wherefore he should appoint them before, and not now; some, and not all? We know when it was his pleasure, that the *Jewes* in the time of the Old Testament, should worship him in the use of Ceremonies, he appointed them himself, and that so particularly, that he went to the very Pins of the Tabernacle.

Exod. Damm. 27. 19.

And

And when the time designed for their continuance was expired, he did likewise himself abolish them. And therefore no doubt if it had been his pleasure, that the Church in the dayes of the New Testament, should have worshipped him in the use of Ceremonies, he would have appointed them himself, as he did before, that so they might have come forth in his Name, and have had a Divine Stamp upon them as the former had; and would never have left the appointing of them to Men, who he well knew would be unbridled, and unsatiable in introducing their own Inventions into his Worship. But it is very evident, that he wholly took down the former, saying not so much as one word, either by Himself, his Son, or his Apostles, concerning the setting up of any other in their stead, saving those before mentioned; which plainly shewes it was never his pleasure, that his Church in the dayes of the Gospel should worship him in a Ceremonious way. For, what reason can any give, wherefore he should be so exact and punctual in appointing them heretofore and not now, if it had been his pleasure that his Church should worship him in the use of them now as it did then? Perhaps our Adversaries will here fall in with the Jesuites, as they use, and say, That though Ceremonies might be determined for one Nation, such as *Judæa*, that was but a little spot of ground, yet not for the whole World, and that in regard of the great diversity *of persons, places, occasions and conditions*. The same Ceremonies that would have been decent and comely

Bell. l. 1. de Rom. Pont. l. 4. c. 17. p. 338. Imp. Agrip.

comely in one place, would have been ridiculous and fooliſh in another. But there is little ſtrength in this; for why might not the command of Chriſt have made other Ceremonies acceptable to all Places and People, as well as thoſe which he did appoint, or as well as other things which he commanded them to obſerve; ſuch as ſelf-abaſing, mortification, forgiving wrongs, loving enemies, and the like; which are as much, nay far more inconſiſtent with their cuſtomes and faſhions, than any of the Ceremonies under diſpute, are? The Laws of Chriſt have many things in them that ſuited no better, no, nor ſo well as the Ceremonies impoſed on us would have done, had he injoyned them; yet did not that either cauſe him to forbear the giving forth of his Laws, or his Servants the publiſhing of them. But ſuppoſe that Geſtures, Veſtures, & ſome other of the Ceremonies could not well have been pitched upon for all Nations, in regard of the diverſity of the Circumſtances before named, yet this is no ſufficient reaſon why none of them might; for there are ſome of them that have no ſuch dependance on thoſe Circumſtances. As to inſtance in the Sign of the Croſs; what reaſon can any ſhew, wherefore if it had been the pleaſure of Chriſt that his Church ſhould have uſed it, that he did not appoint it himſelf? I hope none will ſay, becauſe of the diverſity of places, perſons or the like; for why might not it have been as welcome to all places and perſons, as the Doctrine of Faith it ſelf, had it been injoyned? Wherein would the one have diſagreed

greed more with the Customes and Fashions of People than the other? Nothing at all; no, nor near so much. It is evident then, that Christ being silent concerning the Ceremonies contended for, when as he might have appointed them (especially that last mentioned) as well as other things, or as well as the Church did in after Ages, that it was not his pleasure that they should be made use of, at least that they should be made so necessary as they are. And if it were not his pleasure that they should be so, let those who stand so much for them, and urge them under such severe penalties, see how they will justifie it.

Qu. 4. Whether, though God hath not instituted any Ceremonies for these dayes of the New Testament himself, save those few abovementioned, hath he yet impowred the Church to do it? It do's undoubtedly belong to God, to prescribe things belonging to Religion; and he all along hath done it, either immediately by himself, or mediately by those whom he authorized and enabled by special inspirations, and abilities to do it. Now since Ceremonies are things belonging to Religion, and he hath no where appointed them himself, Whether can it be made to appear from any authentick and sufficient evidence, that he hath impowred the Church, or any Person or Persons whatsoever, to do it? Our Adversaries in the twentieth Article, tell us that *the Church hath Power to decree Rites and Ceremonies.* But 1. We would gladly know how they came by that Clause in the Article. We find it not in

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the Articles of *Edward* the sixth, nor in that of Queen *Elizabeth*, confirmed by Act of Parliament, nor in those of *Ireland*, though taken *verbatim* out of the *English*, and therefore suspect they have not played us fair play. They have served us so many feats of *Legerdemain* in matters of this nature (some whereof you may find mentioned in the Author quoted in the Margent) that they must not take it ill, if we have a jealous eye over them. But, 2. Admit this clause in the Article were genuine, yet we would know how the Church came by this power of decreeing Rites and Ceremonies. Hath God any where in Scripture committed such a power to her? Can they lead us to any Command or Grant therein, whereby they may with any colour or shew of reason conceive her invested with such a power? *What Charter* (as a learned friend of their own saith) *hath Christ given the Church to bind men up to more than himself hath done?* Till they have shewed us somewhat in Scripture to that purpose (which we believe they will never do) they must give us leave to take it for granted, that she hath no such Power committed to her. Indeed the Contents of *Psalm.* 149. make a shew as if the Holy Ghost in that Scripture exhorted us to praise God for *that power which he hath given the Church to rule the Consciences of men.* But there is no mention at all of the Consciences of men in it. And that any Society, whether Ecclesiastical or Civil, should have power over the Consciences of men, is a point so injurious to the Prerogative of Christ, & every way so

Mr. Pryn *Apol. Sect.* 1. *p.* 3.

Mr. Stillingf. Iren pref. p. 8.

so absurd, that I hope, those whom we now deal with, will not dare to own it, & therefore I shal say no more of this. The place they most trust in, and which upon all occasions they retire to as their Sanctuary, is that of *Paul*, *Let all things be done decently and in order*. This is the only place that the Church of *England*, in the Discourse prefixed to the Book of *Common-Prayer*, concerning Ceremonies, insists on. And are not our Adversaries and their Ceremonies in a desperate condition, when this is all they have to shew out of the Word of God for them? Ceremonies are external Rites and Figures, which by reason of some Analogie or similitude, are instituted to shadow forth some divine mystical Truths, which Nature never appointed them to do. And what are Decency and Order to these? May not we as well as the Primitive Reformed Churches, do all things Decently and in Order without these? Hear what a man of great judgement in these as well as in other Controversies, writes on this passage. *Those* (saith he) *that are devoted to the Ceremonies, may shuffle up and down, first to Order, and when they are beaten thence, to Decency, and from thence when they can defend that no longer, to Edification, as the Rejoynder doth: But all will not help. Let them pitch or insist upon one of these grounds, without starting, I will pawn my head their Anchor will come home to them again, as finding no fast ground either in Order, or Decency, or Edification, for double significant Ceremonies* (such as ours) *to ride at*. Thus he. And whosoever will

1 Cor. 14. 40.

Ames, Fresh Suit, part 2. p. 80.

will lay aside partiality and prejudice, and read the place with an indifferent mind, shall find that the Apostle (as Expositors both ancient and modern shew) aims not at Ceremonies either Jewish or Christian, but meer circumstances of order, necessary *in genere*, which humane Ceremonies are not. He speaks not at all of devising or framing any new matters, but of the prudent determining and ordering of such as were already made, and at the *Corinthians* free choice, so that they might either take them, or refuse them, as they should judge most fit, in order to the edifying, decent and orderly carrying-on of the Work of Christ. As for instance; he will have the Prophets to speak in a known tongue, one by one, submitting themselves to the judgement of others. The women he will have to keep silence, *&c.* And what is this for the authorizing of any to institute a company of mystical, significant rites, good for nothing (as experience hath abundantly proved) but to trouble the Church and beget strife amongst Brethren? nothing at all. And therefore *Bellarmine*, having mentioned the sign of the Cross, and some other matters used by us in Baptism, challengeth our Writers to prove any of them either from Testimonies or Examples of holy Scripture. What the Ceremonies under debate are, for decency and order, shall appear in due place.

T. 3. *de Bapt. l. 1. c. 24. p. 131.*

Qu. 5. Whether, since God hath no where impowred the Church to institute Ceremonies, she may take upon her to do it without Warrant

Warrant from him? If we may measure her power in these dayes by what it was in former, she may not. Hear what God saith to the Jewish Church; *Ye shall observe* (saith he) *to do as the Lord your God hath commanded you: you shall not turn aside to the right-hand, or to the left.* Deut. 5. 32. Again; *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* 12. 32. Mark, he doth not only forbid them to add to his Commandment, but to that which he commanded; which is so plain and full, that one would think it should make those who believe the Scriptures, cautious how they introduce any thing of their own into the Worship of God. But leaving precepts, I shall offer you some particular instances, which may serve to clear this matter. *Abel*, *Noah*, and other ancient Patriarchs, offered external Sacrifices unto God; but did they do it of their own heads? no, but as *Cappellus* sheweth, at his appointment, made known to them in such a way as at that time he revealed himself. *Thes. Sal. part 1. de Orig. & Nec. scrip Sect. 9. p. 38.* And if we come to the Church in after-ages, when she was attained to greater perfection, and was fitter for such a work, durst she then do it? no, neither by one person, or many, how wise and holy soever. What a wise and great man was *Moses*? he was God's especial Favourite, and *faithful in all his House*, yet durst not he in building the Tabernacle go one jot beyond his pattern. *Exod. 39. 42, 43.* And what an eminent man was *David*? he was the *Light of Israel*, and *a man after God's own heart*, yet might not he build God an house without special order from him. *2. Sam. 7. 7.* Though God

did both intend, and had foretold in the Scripture, that he would have an House built where he would cause his Name to dwell, yet might not he undertake to do it, without a positive licence from him. And what a famous man was *Solomon?* he was so wise that all the Kings of the Earth admired him, and sought to him; yet durst not he do any thing in building the Temple but what was agreeable to the instructions God had delivered in writing to *David* his father about it. He durst not engrave an Image upon the Wall, hang up a Vail, set up a Candlestick or Lamp, bring in a Singer or Instrument of Musick, but what God had appointed him. Nay, he durst not bring in so much as a Shovel, Spoon, or any such thing, but what he had received special order for from God. And if we come into the New Testament, what a choice man was *Paul?* what rare and excellent gifts had God blessed him with? yet when he himself had received no Commandment about Marriage, he would not command any thing concerning it, but as he finds it a thing indifferent, he declares it to be so, & so leaves it, saving that as a Minister of the Gospel he gives his opinion and advice about it, without imposing any thing. And if we leave single persons, and come to societies; what a grave and orthodox Council was that at *Jerusalem?* yet durst not they decree or impose any thing upon the Churches but what the holy Ghost directed them to, and suggested as necessary. And durst not such persons as these, who were Prophets and Apostles, and guided by an unerring

2 *Chron.* 28.19.
1 *Chr.* 3.3.
1 *Cor.* 7.6
Act. 15.28

erring Spirit, institute any thing without Command from God, and yet may our Convocation-men, when they have neither received any Command from God, neither were elected by those whom they pretend to represent, adventure to do it? Would not such persons as those command but where God had commanded, nor forbid but where he had forbidden, and yet may they do it? Would not such persons loose where he had bound, nor bind where he had loosed, and yet will they do it? This shews they have either more power or less caution; but whether of the two it is, let the indifferent judge. If we may credit the Judgment of our learnedst & soundest reformed Writers, whom God made so eminently instrumental in restoring the Church to her primitive simplicity and purity, it is not lawful to set up, urge or use any thing in the Worship of God, above or besides what he himself hath appointed. *Calvin* (who was a man so much admired and honored by *Andrews*, *Downham*, *Hooker*, and other of the most grave and learned Advocates amongst us for the Ceremonial way, chuse what some latter of lesse note through either ignorance or prejudice have to their own disgrace suggested against him) speaking of the Lord's Supper, saith, *it is a thing so sacred and holy, that it is a sin to defile it with any humane additions.* Where note, that he doth not speak this, as if some additions were defilements, and others not; but that what-ever is done to it by way of addition, without warrant from God, is so. And *Zanchy* speaks to the same purpose.

Epist ad Protect. Angl. p. 69. Ed. fol

Vol. 2. de sec. Præc. c. 14. col. 262. *In external Worship* (saith he) *which belongs to God, or in Ceremonies, we may not mingle any thing of our own head.* Nay, the very Canon Law it self determineth, *that he who is President, if he say any thing, or command besides the Will of God, or besides what is evidently commanded in the Scriptures, let him be looked upon as a false Witness of God, or Sacrilegious.* Notwithstanding this, and much more that might be alledged both out of Scripture and other eminent Authors against the Churches having power to institute significant Rites and Ceremonies, our Adversaries still affirm that she may do it; and for proof thereof, they produce several instances out of Scripture, such as the gesture of *Abraham's* Servant in swearing to his Master; the Altar of *Jordan*; the Feasts of Dedication and *Purim*, with several others of the like nature: but how impertinent and aliene they are to the matter in hand, divers learned men have particularly manifested; whom when they have answered, we shall better know what to say to them. Do but set out natural signs of devotion and seriousness, and moral signs of civil subjection and respect: and such things as were done by the special suggestion and instinct of the Spirit of God: and such things as were extorted by extraordinary Providences and urgent necessities: as also such things as were Politick Acts or Civil Observations: and such things as were done without any general or particular Warrant from God, and so were unlawful; I say, do but set out these

Decret. part 2. caus. 11. q 3. c. 101

Parker of the Cross, par. 1. c. 2. sect. 33, 34. p. 109.

Ames fresh suit part 2. p. 204.

Gil. Disp. agt Engl. Cerem. part. 3. p. 200.

these and such like matters, altogether aliene to the present business, and then see what all their instances, wherewith they make such a goodly flourish, will contribute towards the proving of a power in the Church to institute religious, significant Rites, when God hath neither in general nor in special (as I have before shewed) appointed or licensed her to do it.

Qu. 6. Whether, since the Church may not institute Ceremonies without order from God, is it not a bold and impious presumption in her to attempt to do it? Whether is it not an high affronting of his Sovereign Authority, Wisdom and Goodness? Whether doth she not thereby do as much as tell the World that he is so far from Sovereign Authority, that it belongs not to him only to make Laws and Ordinances for the management of his Service, but to her likewise: and that he is so far from infinite Wisdom that she is fain to come after him and supply the defects of his Institutions with her Inventions: and that he is so far from infinite Goodness, that he neglects her, and provides not for her matters of Decency and Order, as he should do? Whether doth she not as much as say, that though the very Infidel provides conveniencies for his family, yet God provides not for his? And if this be not an high affronting of him, what is? If the *Scribes* and *Pharisees* did so far offend in those darker times, by urging of that innocent and decent Rite, *the washing of hands before meat*, (for so it was in it self) how do those offend that in these

1 *Tim.* 5. 8

Mat. 15. 3

Sunshine dayes of the Gospel, do urge things of a far worse nature, to the great hindrance of Religion, and disturbance of the Peace of the Faithful?

Qu. 7. Whether, since the Church may not institute Ceremonies without Warrant from God, is it not very dangerous, aswel as presumptuous, for her to do it? The Scripture is plain that it is. God doth therein not only forbid us to do less than he hath required, but more. As he forbids us to *diminish* from the Word that he commands us, so he forbids us to *add* to it. As he forbids us to fall short in our righteousness by doing less than he hath commanded; so he forbids us to exceed in it, by doing more than he hath commanded. And he doth not only forbid us to do it, but by severe and dreadful denunciations labours to deter us from it. *Be not righteous overmuch* (saith he) *neither make thy self over-wise; why shouldest thou destroy thy self?* And *Paul* anathematizeth that Man or Angel that shall preach παρ' ὃ, above what he had preached. *Though we* (saith he) *or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you, than that ye have received, let him be accursed.* And *John* closeth up the Bible with a passage of the like nature; *I testifie* (saith he) *unto every man that heareth the words of the Prophecy of this Book; if any man shall add unto these things, God shall add unto him the plagues that are written in this Book.* As we count

Deut. 4. 2

Eccl. 7. 16.

Gal. 1. 8, 9

Rev. 22. 18.

count that which is above, or beſides a man's will, to be contrary to it; ſo God counts every thing that men teach, obſerve and do in his Church, that is above or beſide his Word, to be no other than contrary to it. *Hen. 2d.* the Emperour was wont to ſay, *Ne quid nimis*; over-doing is under-doing: and indeed ſo God eſteems of it and reputes it. He takes himſelf to be as much diſobeyed and diſhonoured when he ſeeth men do more than he hath commanded, as when they do leſſe. Nay we do not find that the flames of his wrath have broken forth with greater fury upon any than Innovators, or thoſe that have brought into his Houſe and Worſhip ſuch things as he did not appoint. How memorably was his hand upon *Nadab* and *Abihu*? The relation ſaith, *they took either of them his Cenſer, and put fire therein, and Incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not; and there went out fire from before the Lord, and devoured them, and they dyed before the Lord.* Here we have two things conſiderable; their ſin and their puniſhment. Their ſin conſiſted in this, that in their ſacrificing they uſed ſuch fire as God had not commanded. God left not the choice of fire any more than other things to them, but appointed it himſelf; and they ſhould have kept to his appointment, but they declined from it, left it, and ſo ſinned. In Religious matters, and eſpecially in the Worſhip of God, it's not only ſinfull to go *contra Statutum*, but to go *ſupra Statutum*. Or to ſpeak home in the caſe, in Religious mat-

Lev. 10. 1, 2.

Vid Ames Bell. Ener l. 1. p. 9.

ters acting *ſupra Statutum* is all one with acting *contra Statutum*. Therein God's not requiring is equivalent to forbidding; and doing more than he commandeth, to do doing contrary to it. Then, as we have their ſin, ſo we have their puniſhment, and that is very remarkable; *there went out a fire from the Lord and devoured them, and they dyed before the Lord.* Though they were the ſons of *Aaron*, and men of renown, yet God was ſo provoked with this offence, that he ſlew them before him, and that both ſuddenly and dreadfully: *Suddenly*, for he gave them not ſo much as the leaſt time of repentance, but deſtroyed them immediatly, even as they ſtood before the Altar. *Dreadfully*, for he did it by fire, the moſt furious and terrible of all the elements. Formerly it came in mercy, now in judgment. Formerly it devoured the *Sacrifices*, now the *Sacrificers*. We ſee then, when men bring their own Inventions into the Worſhip of God, they are ſo far from having the Sacrifices they offer accepted, that they do no leſs than expoſe themſelves to the danger of becoming a Sacrifice to Juſtice. A further inſtance we have in the Temple at *Jeruſalem* in the dayes of the New Teſtament. When our Saviour had by his Death aboliſhed the Ceremonial Law, and appointed it to be laid aſide, and the *Jews* would notwithſtanding keep it up, God was ſo incenſed againſt them, that he takes that ſtately Temple, ſets it on a flame, and burns it to aſhes; thereby accompliſhing his own Sons Prophecy, *As for*
Luk. 21. 6 *theſe things which ye behold, the dayes will come*

in

in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down. For men either to ſet up Inventions of their own, or to keep up any Ordinances of God longer than the time for which they were deſigned, is provoking and dangerous. *Plutarch* tells of *Manlius Torquatus, that though his Son fought valiantly, yet becauſe he exceeded his Commiſſion, he ſtruck off his head.* In like manner, thoſe who in the Worſhip and Service of God exceed his Commands, may upon good grounds fear the breaking forth of his wrath upon them, as the juſt recompenſe of their preſumption. God hath appointed his Word for the Rule of our ſervice, and he will not have us turn either to the right hand or to the left, either to do more or to do leſs than it commands, but to keep to it without any deflection whatſoever.

Vit. Fab. p. 179. *gracol.*

Qu. 8. Whether is it likely that God would utterly aboliſh and remove ſuch Ceremonies as were of his own Inſtitution, to make way for ſuch as are of men? This *Bucer* urges againſt the Papiſts. *If God* (ſaith he) *approve not of thoſe Ceremonies which the Patriarchs long ago, being taught by his Spirit, obſerved in their Temples on Mount* Garizim, *or elſe-where, nor of thoſe which afterwards he delivered by* Moſes, *how much leſs will he approve of thoſe which men have ſince invented, without the direction of his Spirit, to the irreparable loſs of the Faith, and the liberty purchaſed by Chriſt?* This likewiſe Dr. *Whitaker* urges to *Bellarm. What* (ſaith he) *were the Old Figures taken away that there might be room for new ones? Were thoſe that were Divine*

Comment in Joh. 4. 23.

T. 2. Cont. 4. q. 7. c. 3. p. 727.

vine taken away, that such as are Humane might succeed them? And this likewise *Amesius* urges to him. *God* (saith he) *took away his own Ceremonies of the Old Testament, which were as teaching Images, not that he might make way for humane Images, but for spiritual Worship and Teaching.* Nay, the reason of this consideration is so manifest and certain, that some of our Adversaries skilfullest Advocates do acknowledge it, nay improve it themselves against a Ceremonious Administration. *He* (saith one of them) *that came to take away the insupportable yoak of Jewish Ceremonies, certainly did never intend to gall the necks of his Disciples with another instead of it.* Either men are fit to institute Ceremonies, or not; if they are, why did not God leave it to them in the time of the Old Testament? if they are not, how can we think he would leave it to them in the time of the New? Doubtless his care of his Church is as great now as it was then, and therefore if he would have been worshipped in the use of Ceremonies, as before-time he was, he would either have kept up the Old ones, or else have instituted New ones himself, without leaving it to the prudence of men, which he knows is attended with so much folly and vanity.

Bell. ener. t. 2. p. 251

Mr. Stillingf. Iren. pref. p. 8.

Qu. 9. Whether do you think that the Ceremonies under dispute, are at the best in themselves any more than things indifferent? The Convocation-House it self challenges no more to them; and therefore speaking in one of their Canons of the Sign of the Cross, they represent it *as established upon Rules of Doctrine con-*

Can. 30.

concerning things indifferent. Though with *Bellarmine* they hold them neceſſary in reſpect of obſervation when they are injoyned, yet they confeſs, *that in themſelves they are indifferent, and that therefore it is in the power of Authority either to continue or remove them, impoſe or leave them free, as they ſhall think meet.* *T. 3. de Eſſ. Sac. l. 2. c. 31. p. 92.*

Q. 10. Whether if the Ceremonies are indifferent in their nature, they ſhould not be ſo in their uſe? Things indifferent are ſuch things as are neither commanded nor forbidden, and upon that account are neither virtuous nor ſinful. If therefore the Ceremonies are of this nature, whether ſhould not our Adverſaries leave it to their Brethren to cloſe with them or refuſe them, as they ſhall think fit? Whether ſhould they cenſure them any more for omitting them, then they do them for uſing them? The Scripture ſaith no. *Let not him* (ſaith *Paul*) *that eateth deſpiſe him that eateth not.* Again, *Why* (ſaith he) *is my liberty judged of another mans Conſcience?* In all matters of indifferency we ſhould certainly exercife mutual indulgence one toward another, without making any diſturbance or raiſing any ſtrife about them. Biſhop *Jewel* ſhews out of *Cyprian*, and Mr. *Parker* out of *Auguſt. Jerom. Gregory*, that it ſhould be thus. And *Grotius* ſaith, *That in every Church thoſe are to be tollerated, that differ about things not ſimply neceſſary.* And our firſt Reformers (as all know) did in many things comply with and yeeld to the Papiſts for the winning of them. And if they complyed with and yeelded to them for the winning of them, *Rom. 14. 3* *1 Cor. 10. 29.* *Repl. art. 2. p. 117. of the Croſs part 2. c. 7. ſect. 22. p. 91. Quiet. ord. Holland. p. 60. & paſſim.*

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whether may not we reasonably expect that our Adversaries, in these things of indifferency should comply with and yeeld to their Brethren who in all Fundamentals at least, agree with them, for the winning of them? If the Ceremonies are necessary, wherefore do they say they are indifferent? If they are indifferent, wherefore do they urge them as necessary? God would have necessary things to remain necessary, and indifferent things to remain indifferent. And it is not in the power of any humane Authority whatsoever to alter either the one or the other; either to make necessary things indifferent, or indifferent things necessary; but when they have done all that they can, necessary things will be necessary, and indifferent things will be indifferent. *We believe* (say the Divines of *Basil*) *that as no man may command where Christ hath not commanded, so no man may forbid where Christ hath not forbidden.* And *Chamier*, speaking in the name of the Protestant Churches, concerning the Authority of the Church, saith, *We deny that she can change the nature of things; that those which were in themselves indifferent, should become necessary.* And thus I might without troubling you any further, have dismissed this Querie; but finding that the learned Author whom I mentioned before hath lately delivered somewhat contrary to that which I have here maintained, I shall make a little stay to consider it, and inquire into the truth of it. He affirms, *That lawful Authority may command any thing that may be lawfully done.* But this I conceive is not sound.

Confess. Basil art. 10. p. 137.

T. 3. l. 15 c. 8. s. 6. p. 325.

Mr Stillingfl. Iren. c. 2. sect. 9. p. 54.

ſound. For, 1. To ſay nothing of what I have already urged, the Magiſtrate muſt not only ſee that what he commands be lawful; that is to ſay, not ſinful, but that it be good, expedient and profitabe; and that for this reaſon, becauſe the end for which God hath ſet him on high above his brethren, and inveſted him with ſupereminent power, is, *That he may be his Miniſter to us for good.* He hath not any power but what he hath from God, and he hath not any power from God but what is for our good. There is not any Ordinance God hath inſtituted, any Officers he hath appointed, or any power that he hath given, but it is for our good. The Apoſtles were men of extraordinary power, yet for all that, they had not any but what was *for the Churches edification*; neither might they *teach, require*, or *do any thing* but what tended *to it.* And the like may be ſaid of all other Officers, whether Eccleſiaſtical or Civil, ordinary or extraordinary. The end of their power is the common good, and they may not do any thing but what is both conſiſtent therewith, and leads thereunto. If therefore the Magiſtrate will anſwer the end of his power, which by all means he is to endeavour, he muſt ſee that whatever he commands or does, have a real and proper tendency in it to the good of thoſe over whom he ruleth. Now the commanding of unneceſſary things, not tending unto the the common good (for if it did they were not unneceſſary) and conſequently not anſwering the end of his power, he may not do it. 2. There are many things that God hath ſo far

Rom. 13. 4.

Epheſ. 4. 12. 2 Cor. 10. 8. 13. 10. 1 Cor. 14. 26.

far committed to us, and setled upon us, that he hath left them wholly at our own disposal, to be used freely, and as common discretion shall prompt us, for the good of our selves and others; so that though we may lawfully of our own accord retain or let them go, do them or omit them, yet Authority may not lawfully constrain us either to the one or the other without manifest abridging of our Liberty. *Jonathan* might lawfully *strip himself of the Robe that was upon him and give it to David, with his garments, even to his Sword, his Bow, and his Girdle*; and *Nehemiah* might lawfully refuse *to take Bread, Wine, and Money from the People*; and *Zacheus* might lawfully *give half of his goods to the poor*; yet might not Authority have lawfully injoyned them to do it. Our reverend Fathers may with *Paul* lawfully *labour with their hands, forbear taking of wages, and eating of flesh*, with many other things that I could name, and yet if Authority should command them to do it, I believe they would not well resent it. Every man may lawfully wear a *Buff Coat*; and yet if Authority should enjoyn all to do it, perhaps some that pretend greatest respect and Loyalty would count it but hard measure. And if they should, they would yet have *Zanchius* to second them. For he, speaking to Queen *Elizabeth*, in that golden Epistle which he wrote to her against the Ceremonies, saith, *What if your Majesty should command all English Men that leaving their ancient grave and comely attire, they should wear Turkish Coates or Souldiers habit, Who would ever count such a Decree just? And*

1 Sam. 18. 4.
Neh. 5. 15.
Luke 19. 8.
1 Cor. 4. 12. 11. 15. 8. 8.
Vol. 2. t. 8. epist. l. 1. col. 245.

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it is much leſs praiſe-worthy that godly Paſtors ſhould be enjoyned to lay aſide or change the honeſt and ancient Apparel which the Apoſtles wore, viz. *the common grave Habit, and put on the ridiculous and execrable Garments of Maſs-Prieſts.* Much more might be ſaid to this particular, but I ſhall perhaps have occaſion to ſpeak further of it hereafter, and therefore ſhall at preſent forbear, and go on with what I was about to propound.

See this caſe handled by the reverend and learned Mr. Baxt *Diſp. of Church Govern. p.* 460.

Qu. 11. Whether, if the Ceremonies are indifferent in their Nature and ought to be ſo in their Uſe, ſhould not our Adverſaries complie and bear with the Conſciences of their weak Brethren, ſince they neither neglect the uſe of due means for ſatisfying them, nor carry themſelves contemptuouſly towards the Authority that injoyns them? The Scripture is plain that they ſhould. Such was the condeſcention and compaſſion of Chriſt towards his Diſciples, that he was ready upon all occaſions to comply with the Infirmities both of their ſouls and bodies. He uſed not rigor and ſeverity, but like *Jacob*, he *led on ſoftly as they were able to endure.* He ſpoke the Word to them *as they were able to bear it.* And when the *Scribes* and *Phariſees* came to him, and accuſed them for tranſgreſſing the Traditions of the Elders, *in not waſhing hands before meat*; he finds no fault with them, but with thoſe that accuſed them. And in like manner, when the Diſciples of *John* came to him and complained of them, *that they faſted not*; and the *Phariſees*, that *they plucked the ears of corn on the*

Gen. 33. 14. Mar. 4. 33 Mat. 15. 3 9. 15. 12. 3.

the Sabbath day, he do's not only bear with them, but excuse for them. And as he carried it thus gently towards his Disciples, so they carried it gently one towards another. The *Council at Jerusalem* would not burden their brethren with any other, *then necessary things*. And (saith *Paul*) *We that are strong ought to bear the infirmities of the weak, and not to please our selves. Let every one of us please his neighbour for his good to edification; for even Christ pleased not himself, &c.* And this spirit of Christian tenderness that wrought thus in the hearts of the Apostles, wrought also in the eminent Pastors of the Church in after ages. Though they were for the observation of some Ceremonies, yet (as Mr. *Parker* proves by various instances) they would not have them pressed upon any, any further than they were willing to close with them. And such is the ingenuity of *Bellarm.* that whereas the Church of *Rome* imposes *fasting on all*, he interprets the Canon so favourably, that he exempts *Children*, the *Aged*, *Sick* and all such who are not able to bear it. And such was the boldness of *Andrew Frisius*, that though he were a Papist, yet he sticks not to expostulate with the Pope himself about this business. *If* (saith he) *it be indifferent, wherefore may it not be lawful to those that will to use both? For this is the nature of things indifferent, that the use of them should neither profit nor prejudice any.* Nay herein we have the suffrage of some of our Adversaries chief friends. Dr. *Bilson* (after Bishop of *Winchester*) speaking of the power of the Magistrate, saith, *We may not*

Acts 15. 28.

Rom. 15. 1, 2, 3.

Of the Cross part 1. c. 2. sect 17. p. 86. and part 2. c. 5 sect 10. p. 17. Tom. 1. de Rom. pontif. l. 4 c. 18: p: 339. De Eccl. l. 2. tract. 13. in Ep. ad Paul. *4. fol. 542. Of Christian subject. part. 1. p. 46.*

not for things indifferent trouble the weak minds of our Brethren. And Dr. *Pilkington* (who was after Biſhop of *Durham*) ſaith, that *the ſtrict impoſing of things indifferent amongſt us deſtroyes Chriſtian Liberty, for that liberty turned into neceſſity is liberty no longer.* It appears then, if we may either heed Chriſt, or his Apoſtles, or the Ancients, or the Papiſts, or our Adverſaries own friends, that we ſhould in matters of leſs moment, ſuch as things indifferent, exerciſe forbearance and tenderneſs towards each other: As the weak muſt not envy the ſtrong, ſo neither muſt the ſtrong deſpiſe or trouble the weak, but leave them to enjoy the priviledge proper to their ſtate. They muſt do all they can to edifie and further them, but nothing whereby they may diſcourage or hinder them, leſt they occaſion their fall, and ſo become acceſſary to their ruine.

Epiſt. ad Comit. Leiceſtr.

Qu. 12. Whether, if the Ceremonies are but things indifferent, and ought to be uſed as ſuch; ſhould not our Adverſaries prefer the peace of the Church before them? If they ſhould, then whether do they well to urge them to the begetting ſuch lamentable Animoſities and Diviſions amongſt us? Though they pretend they impoſe them in order unto Unity, yet Experience teacheth, and they cannot but know it, that the impoſing of ſuch matters hath ever proved the certain means of Rents and Diviſions. When the *Scribes* and *Phariſees* would be urging the *waſhing of hands* upon the Diſciples, what did it produce but parties and complaints? And when the falſe Apoſtles afterwards

Mat. 15. 2

Act. 15. 2. terwards urged *Circumcision*, what was the issue of it but strife and contention? And when *Eusebius Eccl. hist l. 5. c. 25. gr. Victor* in succeeding Ages would have all to celebrate *Easter* at the same time, what did it lesse than set all Christendom on a flame? And *Sleidan. Com. l. 20 p. 369.* when *Charles* the 5th published the *Interim*, it did not only make the contention hotter betwixt the *Papists* and the *Protestants*, but also amongst the *Protestants* themselves, *setting every mans sword against his fellow*. And when *Augustine* the Monck would reduce the Bishops *Sir Hen. Spelman. Counc. t. 1. p. 111.* of *Brittain* to the Western mode, what came of it but the Martyrdom of eleven hundred pious and painful Moncks at *Bangor*, who withstood him in his impositions? And so he (as a learned Author descants upon him) who was termed *Gregorii Vicarius* became *Gregis Sicarius*; and he who was sent to be *Ecclesiæ futuræ Anglicanæ Converser*, proved to be *Præsentis Brittanicæ Everser*. And what work the urging of the Ceremonies of latter times hath made amongst us, all *Europe* is witness. How many Persons, Families, Congregations hath it ruin'd and undone? what a world of Variance hath it made amongst Brethren, who afore-time lived in peace and love together, that now can scarce endure the company or sight of each other? How hath it filled the hearts of men with jealousies, the Presses with Controversies, and the Pulpits with Invectives? *Bellarmine* useth *Tom. 3 de Eff. Sac. l. 2. c. 31. p. 92.* this as an argument to prove that the *Ceremonies are not of free observation, that they have successively begat most grievous dissentions*. Now were it not a thousand times better that such

Mr. *Wheelock not. in Bedam. p. 115.*

fooleries

fooleries as these, unworthy of the defence or approbation of any wise men, were for ever banished from amongst us, and never while the World stands heard of more, than that they should make such uncomfortable discords in the Church of Christ? *Plutarch* tells of *Valerius* the Consul that when he had built a sumptuous and stately House, and the People were displeased with it, he without any more ado, gets a company of workmen together, *and causeth them to pull it down, and raze it to the very ground.* And did an Heathen do this, and yet will Christian Bishops (that wear long white Robes to proclaim their innocency & holiness) keep up a company of beggarly Ceremonies, when they see them offend their Brethren, and beget such sad and unhappy differences wheresoever they are imposed? Would they follow *August.* (whom they use to speak of under the titles both of *Saint*, and *Bishop*) they might learn better: *Those things* (saith he) *which are not necessary, though in some sort good, are yet oft to be taken away, or altogether removed, for the evils that do thence arise.* And are the Ceremonies any more than not necessary, that is, indifferent? or, to go to the utmost, are they any more than in some sort good? And do not many and great evils arise from them? Why then, according to the doctrine of this judicious Father, are they not taken away and abrogated? It were sure better to bring them forth, and (as the *Exorcists* serv'd their *Conjuring Books*) make one common flame of them, rather than they should make so many combu-

Vit. Publ. p. 103.

T. 6. cont. Faust. Manich. l. 20. c. 23 fol. 81.

Acts 19. 19.

stions and flames, in such peaceable and flourishing Kingdoms.

Qu. 13. Whether, if the Ceremonies are but things indifferent, and ought to be used as such, they ought not to prefer the preaching of the Word, *the Power of God to mans Salvation*, before them? If so, then whether do you think they do well in ejecting and silencing their Brethren, and not suffering them to *fulfill their Ministry* because they refuse to close with them? Is it not a sad thing to see multitudes of Church doors shut up, the people scattered *like Sheep without a Shepherd*, and *perishing for lack of knowledge*, and all for the sake of two or three things accounted indifferent, that may either be used or not used, done or not done? Is it not a sad thing that these men who look upon themselves as the only sound Christians, and pretend so much respect to Christ and his Interest, should rather choose to see his Work stand still, his Kingdom decrease, and thousands of souls go to Hell, than wave the urging of a few frivolous Ceremonies *that perish with the using*? Morals should not give place to Ceremonials, but Ceremonials to Morals. They should not throw out the Word to bring in the Ceremonies, but rather throw out the Ceremonies to keep in the Word. And if our Saviour thought the *Scribes* and *Pharisees* worthy of a *Wo* for *paying tithe of Mint and Anise, and Cumin, and omitting the weightier matters of the Law, such as Judgment, Mercy and Faith*; what will he think those worthy of, that prefer a company of meer baubles, unworthy of any thing

Mat 23 23.

thing but disdain from grave and sober Christians, before the preaching of the Word, and in it not only *Judgment, Mercy and Faith*, but all graces and duties whatsoever? It may be they will say, they have a Law that things shall be so ordered. Admit they have, had not they an hand in procuring, nay in making it? Or if they had not, (which yet surely no body is so ignorant as not to know) may not they (if they please) obtain the reversing of it? or if they cannot, yet should they not forbear the observing of it, when it comes in competition with a Law of an higher nature? *David* and those that were with him, had a Law against *the eating of the Shew-bread*, yet when it came in competition with the preservation of life, they adventured to act against it, and were *blameless*. Our *Saviour* also had a Law for the strict observation of the *Sabbath day*, yet when it came in competition with greater, such as those that concerned the propagation of the Gospel, and the necessary refreshment of his *Disciples*, who had attended him from place to place, to the neglect of their bodily sustenance, he urgeth it not, but justifies them in the non-observance of it. Nay, he did not only make that Law to give place to the preaching of the Gospel, and the necessary refreshment of his *Disciples*, but the helping of an *Ox* or *an Ass out of the ditch*. Now did he thus make a Divine Law to give place to the necessities of a few of his Servants bodies, nay to the necessities of an *Ox* or *an Ass*; and should not our Adversaries then, that argue from *his fasting of*

2 *Sam.* 21. 6.

Mat. 12. 3

Luk. 14. 5

fourty dayes for the observation of *Lent*, make a humane Law give way to the necessities of thousands of souls? Mr. *Sprint* labours from such places as these to prove, that though the Ceremonies are inconvenient, & not as they should be, yet in case of deprivation we may conform to them. But though what he alledgeth (as I shall shew hereafter) do not hold against us, yet it doth against them. Though we may *not do evil that good may come of it*, yet they may *forbear evil that good may come of it*. Though we may not use the Ceremonies that thereby we may gain liberty to preach the Word, yet they may wave the imposing of them, to let us have liberty to do it.

Cassand. Anglican p. 26.

Qu. 13. Whether should they not in all their Constitutions, Observances and Impositions, take care that they avoid scandal and offence? Chuse what thoughts they may have of it, Christ makes a business of it, and such a business that he adviseth us rather *to pluck out a right eye*, or *cut off a right hand*, than *suffer them to offend*. Nay, he declares that it were better for a man to endure the greatest temporal punishment and so escape, than offend any of his Servants: *Whoso shall offend* (saith he) *one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the Sea*. If it be such a dangerous thing to offend one, what is it to offend many? And if it be such a dangerous thing to offend such as are of little stature in godliness, what is it to offend such as are of great? But to go on.

Mat. 5. 29.

Mat. 18. 6

Paul

Paul likewiſe makes a buſineſs of it. *Give none offence* (ſaith he) *neither to the Jews, nor to the Gentiles, nor to the Church of God.* Should we occaſion our brothers fall, God may juſtly ſuffer him *to dye in his iniquity*, and after *require his blood* at our *hands*. 1 Cor. 10. 32.

Qu. 15. Whether notwithſtanding this, are not our Adverſaries in their rigorous urging of the Ceremonies, guilty of groſs and apparent ſcandal? That you may the better underſtand this, note that there is a three-fold ſcandal; ſuch as is meerly *active*, that is, given and not taken: or ſuch as is meerly *paſſive*, that is, taken but not given: or ſuch as is both *active* and *paſſive*, that is, both taken and given. A man doth actively ſcandalize his Brother, either by becomming a ſtumbling-block to him, and occaſioning his fall; and ſo *Balak* ſcandalized *Iſrael*, in tempting them *to eat things ſacrificed unto Idols, and commit Fornication*; or by diſpleaſing or grieving him, through ſome actions which he perhaps takes to be lawful, but his Brother takes to be otherwiſe, and thereupon is troubled, thinking he offends God and diſhonours him, and doth not make that conſcience of his wayes he ſhould; and ſo *Peter* ſcandalized our Saviour, when he diſwaded him from *going up to Jeruſalem*. In both theſe a man is very injurious to his brother; for by the former he attempts the raviſhing of his innocency, and by the latter, his comfort. Now are not our Adverſaries guilty of both theſe? of the former they are guilty, by hardning and incouraging *Papiſts* in their way, whereas they ſhould Rev. 2. 14. Mat. 26. 23.

rather labour to convince and reduce them; by suggesting to the Magistrate the necessity of the Ceremonies, and moving him to make Laws to constrain such as stand out to submit to them; by creating in the People a conceit of excellency and usefulness in them, and perswading them to close with them; and by telling both the one and the other, that those who refuse to comply with them in the use of them, are proud factious, disloyal, and the like, labouring thereby to incense them against them, and stir them up to persecute them. And of the latter they are guilty, by vexing and grieving their brethren with these their sinful practises, whereby they hinder them of that joy and comfort that otherwise they might have, *What should I say* (saith *Zanchius*) *of the consciences of private believers? It is manifest that they are greatly troubled with this Commandment, about putting on these linnen garments. For they do so greatly complain, that their lamenting voices and groans do reach unto, and are heard in* Germany. *Now how grievous, and distastful an offence it is to trouble the consciences of the Godly, the holy Scripture sheweth,* &c. Nay Mr. *Sprint* saith, *It may be granted, that offence and hinderance to edification doth arise from the Ceremonies.* And who, setting out those whom *the God of this world* hath been dealing with, are so blind as not to see it? To pretend it is offence taken and not given (as our Adversaries do) is a shift too gross to take place in a day of such light. When they have proved that the Ceremonies are lawful, and that they do lawfully impose them, then they may

Epist. ad Regin Eliz. col. 246.

Repl. p. 170.

may with some shew of Reason make such a pretence, but till they have done that, they should forbear. But suppose it were offence taken, not given, yet would not that clear them, because they are the occasion of taking it. It is not only required that we do not *intentionally* or *directly* give offence to our brethren, but likewise that we do not so much as administer an occasion whereby they may take it, unless it be in the necessary discharge of our duty, and then indeed it is not culpable to us but to them. What do our Adversaries think of the *high Places*, *Gideons Ephod*, the *Brazen Serpent*, *the eating of Flesh before a weak Brother*? Was the offence in these things given or taken? which of them all was not in it self lawful? nay which of them all might not have been very useful? Yet the holy Ghost when they came to be occasions of stumbling would have them layd aside. If we will walk evenly and avoid offence, we must not only shun that which is evil, but that wch hath so much as an appearance, or shew of it; as not only *Polanus* and such like *Protestant* Writers, but *Aquinas*, *Cajetan*, *Bannes*, *Spalatensis* and other *Papists* teach. And whether the Ceremonies before us have not in them so much as an appearance or shew of evil, you may hear anon. But they go on, and say, *That in urging the Ceremonies, as they neither desire nor intend any offence, so they render a reason of the lawfulness of what they do for the preventing it.* They appoint Ministers to shew the intention of the Church, and declare the true sense and meaning of them. *Ans.* 1. Just thus

Exod. 20 24. Judg. 8. 27. 2 Kings 18. 3. 1 Cor. 8. 13.

Syntag. l. 6. c. 3. p. 339. *Sum. 22. q 4. art 7.* *Comm. cor in illum loc.* *de Repub. part 1. l. 1 c. 11. n. 18. p. 130.*

the

Vide Schluſs. catal. vol. 9. t. 13. p. 509. the *Adiaphoriſts* of *Saxony* and *Lipſius* reaſoned: They would have *Corpus Chriſti* day obſerved, but withal, to ſalve the buſineſs, they would have a Sermon *to teach the People their meaning in it.* 2. The greater part of Miniſters underſtand not the meaning of the Ceremonies, themſelves. 3. Though they did, they have ſure weightier matters to inſiſt on, which all their time is little enough for. 4. It's better *Ex. 21. 33* *to fill the Pit* (as God commands) than ſet one *Vid. Whitak. t. 1. cont. Dur l. 5. p. 138* to warn paſſengers from falling into it. It is far eaſier to throw offenſive things out of the Church, than keep them from doing hurt if retained. But 5. to let paſs theſe things, as alſo the inſtances I mentioned before (though abundantly ſufficient to repel this pretence) might not our Saviour have alledged this to have excuſed his not *paying of Tribute*, or *Paul* *Mat. 17. 27.* his *receiving of Wages*, when the former might *1 Cor. 9. 12* have withheld the one, and the latter have taken the other? No doubt they might, and that with far more reaſon than our Adverſaries may do it in the behalf of the Ceremonies, and yet they would not uſe any ſuch ſhift, but readily recede from their own right, and deny themſelves, rather than they would occaſion that prejudice to the Goſpel that otherwiſe would have enſued. But notwithſtanding the caſe be thus plain, in ſtead of acknowledging themſelves guilty of *ſcandal*, and laying down the Ceremonies, the inſtruments of it, they retort the charge upon us, telling us, *That by our ſtanding out againſt the Ceremonies, we diſobey and offend Authority, whom we ſhould by all means*

labour

labour to please. But this is of small weight; For 1. If Authority be offended, we may at least in part thank them for it, who in stead of acquainting them with our innocency, and endeavouring to pacifie them, do inform and exasperate them against us. 2. We must remember, that (as I intimated before) there is a double active scandal; there is such a one whereby we occasion our brothers sin, and such a one whereby we occasion his displeasure. Now if we have two wayes before us, one of which we must necessarily take, and the one will occasion our brothers sin, and the other his displeasure, we must venture upon the latter, as being a lesser evil, rather than the former; We must *please him to his edification, not destruction*. To apply this to the present case; if we make use of the Ceremonies, we occasion our brothers sin by drawing some to a liking of them, and confirming others in their over high esteem of them. If we do not make use of them, we displease Authority. In this strait what must we do? Why of two evils we must take the less; and whether the occasioning of the sin of the one, or the displeasure of the other be the greater sin, let the indifferent judge. But 3. If Authority be offended at our standing out, it is evidently offence taken, and not given. We deny them not obedience in any thing but what is sinful, and if they are offended because we will not sin, we cannot help it. We offend them herein no otherwise than *Moses* and *Aaron* did *Pharaoh*, in seeking of liberty for *Israel to go and serve God in the Wilderness*; Ro. 15. 2. Exod. 5. 1

Dan. 3. 18 *nisi*; or than *Shadrach*, *Meshach* and *Abednego* did *Nebuchadnezzar*, in refusing to *fall down* 6. 10 *and worship his Image*; or than *Daniel* did *Darius*, when according to his wonted manner *he prayed to his God*; or than *Peter and John* did Act. 4. 19 the *High-Priest* and his Company *in preaching the Gospel*; or (to come nearer to the point in Mat. 13. 2 hand) than the *Disciples* did the *Scribes* and *Pharisees* when they would not comply with them in *washing of hands*. However, that we may not seem in the least seditious, or rebellious towards Authority, we are ready to submit to the penalty of the Law, and endure what they shall think meet for an offence of this nature to inflict upon us.

Qu. 16. Whether do you think there is not such a thing as Christian Liberty? The Scripture over and over again saith there is; and 1 Cor. 8. 9 10. 29. Gal. 5. 13. 1 Pet 2. 16. almost every Common-place Book hath a chapter or more upon it. And wherein doth this Liberty consist? It doth not only consist in our freedom from the *Curse of the Moral Law*, the *dominion of Sin*, the *Obligation of the Ceremonial and Judicial Law*, to which *Bellarmine* would have it restrained, but likewise in our freedom from the *Inventions*, *Traditions*, and *Impositions* of men. This *Protestant* Writers do agree in: but then it is questioned whether this Liberty do extend to *Judgment* only, or both to *Judgment* and *Practice*. The learned Author, whom I have before mentioned, will have it to be founded upon the freedom of Judgment, and not of Practice; that is, he will have it to consist (as he himself explains it) *in judging*

Tom. 1. de Rom. Pontif. l. 4. c. 17. pag 338. *Whit. t. 2 cont. 4. q. 7. c 3: p:* 727. *Ames Bell Ener: t: 1 p* 255 *Mr: Stillingfleet Iren: c 2: sect* 10: *p* 56.

those

those things to be free which are so. But herein I conceive he is no founder than in the forementioned Hypothesis to which he would have it serviceable. For, 1. our being free from any Commands whatsoever, doth not consist in our judging or esteeming our selves to be so, (that looks too like the *Antinomian* Faith) but in our being so indeed. But 2. admit he had said that which I would think he intends, namely, that this Liberty consists in a *freedom of our Judgements*, and in that only; so that though we are imposed on as to the outward-man, yet whilst that remains undisturbed we may be said to enjoy our whole Christian Liberty; yet could not we close with him. For it is evident that Christian Liberty doth not only consist in the freedom of the Judgment, so as that we are not either obliged or constrained to *assent* to things indifferent as necessary, but likewise in our freedom of *practice*, so that it is in our own power and choice to observe and use them or not. For, 1. if the Bondage of the ancient Church consisted not only in her being bound to *assent* to such and such Ordinances as good and necessary, but also in her being strictly tyed to *observe* and *practise* them, then the Liberty Christ hath purchased us therefrom, doth consist not only in our being disobliged from such *assent* to those Ordinances, but also in our being freed from the *observation* and *practise* of them; but the Bondage of the ancient Church consisted not only in her being bound to *assent* to such and such Ordinances as good and necessary,

but

but also (nay much more) in her being strictly tyed to *observe* and *practise* them; therefore the Liberty Christ hath purchased us therefrom, doth not consist only in our being disobliged from such *assent* to those Ordinances, but also in our being freed from the *observation* and *practise* of them. The consequence must needs be granted; for such as is the extant of our Bondage, such must needs be the extant of that Liberty whereby we are freed from that Bondage. It is the Assumption then that can only be pretended to need proof; and yet who is so unacquainted with Scripture, as not to know that much, nay the greater part, of the ancient Churches bondage consisted in external *Observances*, such as Circumcision, Oblations, Purifications and the like? And of what force this Argument is as to the Jewish Ordinances, the like it is of as to any Humane Ordinances about indifferent things: for it is not to be imagined, that Christ should purchase for us greater liberty from those Ordinances that once were of Divine institution, and in their season so necessary and profitable, than from those that never were instituted by him, neither are any way necessary or profitable. 2. That which the Holy Ghost even whilst he is explaining and bounding of Christian Liberty, doth disoblige and discharge us from, that we are to look upon as matter of Liberty, but even whiles he is explaining and bounding of Christian Liberty, he doth disoblige and discharge us not only from *assenting* to indifferent things as necessary, but also our *observance* of them,

them, and therefore we are to look not only upon our *non-assenting* to them as things necessary, but also our *observance* of them, as matter of Liberty. The *Major* cannot be denied; for so far as the Spirit makes us free, so far we are free indeed. And the *Minor* is evident from the Decree of the Council of *Jerusalem*. *It seemed good* (say they) *to the Holy Ghost and to us, to lay upon you no greater burthen, than these necessary things,* —— *from which if you keep your selves, ye shall do well.* It belongs to the Holy Ghost to determine what things are necessary, and what are not; and as he was pleased to do it for the Churches of those times in particular, so he hath done it for the Churches of all succeeding Ages in general, telling us, that if we observe those *necessary things* we *shall do well*. And therefore as for other matters, we are freed from them, and bound no further to *observe* them, then reasons of brotherly love and peace in order to the furtherance of the Gospel, do perswade and move us. 3. That which the Apostles in defence of Christian Liberty abstained from themselves, and moved the People to whom they preached and wrote, to do the like, censuring and condemning their actings otherwise as a breach of their Liberty, that we are to look upon as matter of Liberty; but they abstained not only from *assenting* to indifferent things as necessary, but also from the outward *observation* of them, and moved those to whom they preached and wrote to do the like, censuring and condemning their acting otherwise as a breach

Joh. 8. 36.

Acts 15. 28, 29.

breach of their Liberty; therefore we are to look not only upon our *non-assenting* to indifferent things as necessary, but also on the outward *observation* of them as matter of Liberty. The *Major* is good; for as we must not think but that the Apostles understood their own Liberty, so neither must we think that they would abstain from, or press others to abstaine from any thing but what was matter of Liberty. And the *Minor* is clear from several places of Scripture, which to prevent tediousness I shall only set down in the Margent, leaving you to consult them at your leisure. 4. If Christian liberty lye only in the *judgement*, then we may not draw it forth into outward *practice*; but we may draw it forth into outward *practice*, therefore it lies not only in the *judgement*. The *Consequence* is no other than sound; for we may not extend our Liberty beyond its prefixed bounds. The truth of the *Assumption* appears from the practice of the Apostles, and the whole Christian Church all along, and our own Church in particular, which doth not only exercise a liberty of *judgement*, but also a liberty of *practice*, using some things, and declining others, as she thinks fit. 5. If Christian Liberty consist only in freedom of *Judgement*, then though men urge upon us the observation of all the unnecessary, frivolous, idle Ceremonies that ever were used by Jewes, Heathens, Turks, Papists or any other People whatsoever, and upon our refusal to close with them, bring upon us, the Inquisition, imprison, torture, burn us, yet if in the mean

1 Cor. 6. 12. Gal. 4. 10 Col. 2. 20. 21.

mean time they allow us the freedom of our *Judgements*, they cannot be said to hinder us of our Christian Liberty; but if men should urge upon us such a multitude of Ceremonies, and upon our refusal to close with them, exercise the forementioned severity, though in the mean time they allow us the freedom of our *Judgements*, they might be said to hinder us of our Christian Liberty, therefore Christian Liberty doth not consist only in freedom of *Judgment*. The *Consequence* is no other than what doth fairly offer it self, and therefore is not to be excepted against. And as for the *Assumption*, I prove it thus. If the urging us to worship God in a more troublesom, burthensom way than he hath been pleased to appoint, may be said to be an hindering us of our Christian Liberty: then to urge upon us the observation of such a multitude of Ceremonies may be said to be an hindring us of our Christian Liberty; but to urge us to worshipGod in a more troublesom burdensom way than he hath appointed, may be said to be an hindring us of our Christian Liberty, threfore to urge us to worship God in the observation of such a multitude of Ceremonies, may be said to be an hindring us of our Christian Liberty. Here I see not what can be denied; and therefore I think I have made good what I undertook, namely, that Christian Liberty doth not consist only in freedom of *Judgement*, but also in the freedom of *Practice*. But this Author goes on, and saith, That what he asserts, namely, that Liberty doth lye in the freedom of *Judgement*, and not in the freedom of *Practice*, and so is consistent with the re-

ſtraint of the exerciſe of it, appears both in the caſe of Scandal, and in the actions of the Apoſtles and Primitive Chriſtians complying with the *Jewes* in matters of Liberty. To this I anſwer briefly. There is a two-fold Liberty; either ſuch as is abſolute, ſo that it may be uſed at all times, and in all places; or ſuch as is limited and bounded, ſo that it is not to be uſed at all times, or in all places, but only when it may be done to edification. It is not the former of theſe that in this place we pretend to, but the latter. For though Chriſt hath given us a Liberty in indifferent things, yet he hath ſo limited it that we may not uſe it, but when we may do it without being a *ſtumbling block to them that are weak*. Circumſtances do ſo vary and alter matters of this nature, that that may be lawful for us at one time and place, which is not at another. It is lawful for us to *bow the knee*, but yet to do it in the *houſe of Rimmon*, or at the paſſing by of the *conſecrated Hoaſt*, when we may harden Idolaters, is not lawful. The Apoſtles had a liberty in the uſe of indifferent things, yet when the good of their weak Brethren called for it, they not only might, but alſo ought, eſpecially in that juncture of things, to wave it. And therefore their complyance with the weak *Jews* was not matter of Liberty, but Duty and Neceſſity, inſomuch that they had ſinned if they had not done it. Now becauſe this their liberty of *practice* was thus lyable upon ſpecial occaſions to reſtraints, it doth not follow that their Chriſtian Liberty did not at all conſiſt in *practice*, but that it was granted

1 Cor. 8. 9.

ed to them in a limited ſence, to be uſed ſo, as it might become moſt ſerviceable to the Goſpel, for the furtherance whereof it was given.

Qu. 17. Whether, if Chriſt hath purchaſed us ſuch a priviledge as liberty from humane Ordinances and Impoſitions, ſhould not our Adverſaries allow it us, and ſuffer us peaceably to enjoy it, without either diſturbing or cenſuring us in the uſe of it? The holy Ghoſt ſaith they ſhould; and withall ſets it down as the property of *falſe Brethren*, that after they have *ſpyed out the Liberty* Believers *have in Chriſt Jeſus*, they *ſeek to bring them into bondage*. And certainly if it be an injury to take from us that civil liberty that belongs to us by the Law of the Land, it is much more an injury to take from us that Spiritual Liberty that belongs to us by the Law of Chriſt. By how much the one is made over to us by an higher power, and is of a more excellent nature than the other, by ſo much the taking it away from us muſt needs be the more injurious. Dr. *Morton* proves out of *Socrates*, that *Holy-dayes were anciently free, either to be obſerved or not obſerved, and that therefore no neceſſity ſhould be impoſed on Chriſtians, which* (ſaith he) *doth it not ſeem to ſhake the Popiſh yoak?* And if the ſame caſe had been urged to himſelf and his fellows, they would not have had an anſwer ever ready. It is writ indeed of Biſhop *Ridley*, that he enforced the Surplice upon *Hooper*, to the great trouble of a good mans conſcience, but withall, that afterwards having weighed things better, he repented of his rigor, and was ſorry for what he had done. And if ever God open the eyes of the

Cant. 8.4

Gal. 2.4.

Apol. pt 2. *l.* 2. *c* 9. *p.* 211.

Acts and Mon hiſt. of his life p. 1367.

men of this generation, they'l see that by their vehement urging of that and other unnecessary things, they have done us no small wrong, and wil with that blessed Martyr be sorry for it.

Qu. 18. Whether, though they will not allow us the Liberty purchased by Christ, and bequeathed to us by his own Will and Testament, but will be tying our hands, and laying upon us *burdens* contrary to it; yet is it not our duty to defend and maintain it, by withstanding them in their unjust commands and impositions? I call them unjust commands and impositions, because they do command and impose such things as ought to be left free, and at the discretion of every one to use them or not use them, as he is more or less perswaded of the lawfulness or necessity of them. Certainly if Christ hath bestowed such a Liberty upon us as a token of his tenderness and bounty, and for this end, that we should improve it for him, and serve him with chearfulness in the use of it; then as they ought to allow it us, so we ought to maintain it. It is no less than tyranny and cruelty in them not to do the one; and it were no less than folly and unthankfulness in us not to do the other. As it was the work of Jesus Christ to give it us, so it is our duty to maintain and improve it now it is given. When the *Scribes* and *Pharisees* urged *washing of hands before meat* on the Disciples, and they for the maintainance of their just Liberty withstood them, our Saviour openly countenances them in it. Instead of falling on them and condemning them for their disobedience, he falls on the *Scribes* and *Pharisees*, and blames them for observing

Mat. 15. 3

ſerving ſuch vain Traditions, to the ſubverting of his Fathers Commandments, and troubling of his Diſciples. But perhaps our Adverſaries will except and ſay, *We muſt diſtinguiſh betwixt the Commandments and impoſitions of private men, and of ſuch as are in Authority, and have Dominion over us, and may give Laws to us. The Scribes and Phariſees, though they were wiſe men, yet they were not men of Authority, and ſo had nothing to do to impoſe ſuch a Ceremony either on the Diſciples or on any other, and therefore no marvel if the Diſciples withſtood them, and our Saviour countenanced them in it. Anſw.* This exception runs upon a miſtake, for it is evident that both the *Scribes* and *Phariſees* were men of Authority. As for the *Scribes*, they were ſo far from being altogether private men, that ſome of them were *Secretaries* to the Jewiſh Kings. To ſay nothing of others, what think you of *Ezra*, that had dominion over the chief *Prieſts*, and *Levites*, and all *Iſrael*; and of *Eliſhama*, whom the holy Ghoſt reckons among the *Princes?* others, even in our Saviours time were imployed in Courts of Judicature, & thereupon were called γραμματεῖς λαοῦ, or the *Scribes of the People*. And as for the *Phariſees*, the caſe is no leſs plain; for as the *Scribes* ſate in *Moſes* Chair, ſo did they; and as the *Scribes bound heavy burdens, and grievous to be born, and layd them upon mens ſhoulders*, ſo did they. Now this *binding of heavy burdens, and laying them on mens ſhoulders*, ſeems to have been an act of Authority; for how could they compel the People in a peaceable Commonwealth to come under their burdens, unleſs they were inveſted

2 *Kings* 12. 10. 18. 18. 22. 3. *Ezra* 10. 5 *Jer.* 36. 12 *Mat* 2. 4. *Mat.* 23. 2, 4.

with Authority to impose them? But if you think this not plain enough, hear what *Josephus* hath; speaking of *Alexandra* the Queen, a woman of excellent endowments, he tells us, that *she committed all things to the disposition of the Pharisees, commanding the People to obey and serve them.* And that *she renewed and confirmed that which Hircanus had disannulled, and the Pharisees, according to the customs of their fore-fathers, had introduced; so that she bare the Name, and the Pharisees the Authority Royal. For, they restored such as were banished to their estates, and in all things demeaned themselves like great Lords.* Thus he. And latter Writers speak to the same purpose; *Calvin* saith, *That in the government of the Church, and interpreting of Scripture, this Sect held the Primacy.* And *Camero* saith, *They were men of chief Authority*; referring us to *Josephus*, who he saith every where teacheth so. It seems then that the Ceremony of *washing of hands*, was not imposed on the Disciples by private persons, but men of great authority and account; and yet the Disciples disobey them, and our Saviour countenances and upholds them in it; for we do not find that either then or at any other time, he spake so much as one word by way of Reproof to them about it. But that which makes what I have alleaged about this instance yet more probable, is, that both the practise and doctrine of *Paul* were exactly agreeable hereunto. Though he were a man of a most complying sweet spirit, yet herein he was stedfast and peremptory, declaring that though he were free to use all indifferent things yet

Antiq. Jud. l. 13. c. 24. Græcol. p. 463.

Harm. Evang. in Mat. 23. 2.

Prælect. in Mat. to. 3. p. 165.

yet he would not be constrained to it. *All things* (saith he) *are lawful to me, but I will not be brought under the power of any.* But did not he speak this by vertue of his Apostolical Authority, which might set him above those whom ordinary persons ought to be subject to? No; the same course he took himself, the same he perswades all Christians to. *Be ye not* (saith he) *the servants of men.* And, *be ye not subject to Ordinances.* And, *stand fast in the Liberty wherewith Christ hath made you free.* He speaks not in these places against obeying lawful Governours, whether Civil or Ecclesiastical, commanding things necessary or convenient (these he urgeth those he writes to with strongest motives and arguments to close with and observe) but against obeying such as taking upon them to do that which Christ hath no where impowred them, will be framing new inventions and means of carrying on his Work, and imposing them on his Servants. Now these he will have them to withstand, and thereby assert and maintain their own Freedom. And answerable hereunto is what we find taught and observed by many famous Protestant Writers. *Bucer* saith *It is our duty in all matters stoutly to defend our Christian Liberty, and bear it before us.* *Chemnitius* saith, *It is profitable in indifferent things to shew liberty by example.* *Pareus* saith, *We are not so at our own disposal as to inslave our selves to the servitude of men: that would be to the manifest injury of Christ our Redeemer: we are the free-men of Christ.* *Tilenus* saith, *We must not obey the Magistrate and Governours of the Church*

1 Cor. 6. 12.

1 Cor. 7. 23. Col. 2. 20 22. Gal. 5. 1.

Censur. Lit. Angl c. 2. p. 458

Exam. part 2. *de Rit.* pa. 230.

Com. in 1 Cor. 7. 23.

Syntag. part 2.

disp. 44. de Libert. Christian sect. 33. pag. 748. *any further than* usq; ad aras, *or so long as we may do it with a good conscience; neither must we decline any strife or danger for the defence of the Liberty purchased us by Christ, since* Paul *asserts that we make void his death if we suffer our selves to be entangled with the yoke of spiritual bondage.* But leaving these single Testimonies, hear what several say at once. The *Centuriators* of *Magdenburgh* teach, that *whilst indifferent things are free we may lawfully use them, but when they are imposed we ought to withstand them for the maintaining of our own Liberty.* And the *Protestants* in the *Augustan Confession* say, *When there is a necessity placed in a Ceremony, we are by example to shew the contrary.* And it is well known that the Protestant Churches wave several things, in their own nature indifferent, that are appointed by the Papists, for this end, to assert their own Liberty. *Gerard Vossius* discoursing of the mixing of *Water* with *Wine* in the *Eucharist*, confesseth, it's probable our Saviour in regard of the generousness and heat of Wine in the East, made use of it; and that the ancient Church did the like; and that the ancient Fathers expounded Wine and Water, so mingled, allegorically; teaching one while that Water signifies People, and Wine Christ; and the mixture of them, the union of People with Christ. Another-while, that Wine and Water signified the Blood and Water that flowed out of the side of Christ. Notwithstanding, he saith, that *the thing in it self is indifferent, and that the present Churches may not only lawfully use pure Wine, but that since the contrary*

Cent. 3. cap. 4. col. 86.

Harm. Confess. sect. 17. conf. August. p. 223.

Thes. de Symb. Cœn. do. disp. 4. thes 8. p. 493.

trary Rite hath been accounted neceſſary, they do wiſely to do it, to ſhew in ſuch things their own Liberty. Nay, and Dr. *Morton* teacheth, that Ritual traditions, which pertain to Order, and the Rites of Divine Worſhip, *are to be received only ſo far as they claſh not with Truth, Piety, Simplicity, and Chriſtian Liberty.* And things being thus, what reaſon have our Adverſaries, when in defence of our own Liberty we withſtand their Impoſitions, to charge us with Pride, Obſtinacy, Schiſm, Singularity, and ſuch like crimes? Some of them have not ſtuck to give it out, that *we are worſe than the Papiſts.* Now this is not fair dealing. They would take it ill if we ſhould offer to hinder them of their liberty in the uſe of their indifferent things (as they account them) or reproach them for it; why then do they hinder us of ours, reproach us for uſing it, or think much if we ſtand up to maintain it?

Apol. pt. 2. l. 1. c. 42. p. 139

Saravia N. Fratri & Amico, art. 17. p. 16

Qu. 19. Whether do you think that the enjoyment and uſe of the Ceremonies will recompence the Church for the injury ſhe ſuſtains by them? You hear they create Diviſions, deſtroy Chriſtian Liberty, occaſion the perſecuting and ſilencing of Miniſters, hinder the preaching of the Word, and ſcandalize Magiſtrates, Miniſters, People, Proteſtants, Papiſts, and in one kind or other all ſorts of perſons. Now whether do you take the enjoyment and uſe of them to be of ſuch advantage to the Church, and the Cauſe of Chriſt therein maintained, as to countervail all theſe injuries? Did they occaſion nothing but the loſs of ſo many

many Ministers labours, I might yet say, as
Esth. 7. 5. *Esther* did in another case, *the enemy could not countervail the Kings damnage.* If one single
2 Kings 2. 12. *Elias* were *the Chariot of Israel, and the horsmen thereof*, what then are so many faithful Ministers, indued in some good measure with the
Luk. 1. 17 *spirit and power of Elias?* And if the silencing of one *Chrysostome* were a greater evil, than *if the Sun* (that bright eye of Heaven) *had been put out*; what then shall we say of the silencing of so many *Chrysostoms?* And if the enjoyment and use of the Ceremonies will not countervail the loss of so many Ministers labours, how then should they recompence the Church for that and the many other injuries she sustaineth by them? But I go on.

Qu. 20. Whether do you think that denying us that liberty which (as you have heard) they should allow us, they may take upon them to institute new Ordinances, and devise new means of teaching by their mystical signification, of working grace in the heart, and exciting to devotion? Whether is not this against the *second Commandment*, which (as we use to tell the *Papists*) forbids the introducing of humane inventions into the House of God, and the setting of them up in his Worship? Whether is it not an high impeachment of the honour of Jesus Christ the great Prophet and Teacher of his Church, and the only appointer of those Ordinances and Means whereby she is to be instructed and built up in the Faith? Whether is it likely that he who would not allow of teaching by that decent Ceremony of

washing

washing of hands, will allow of teaching by these mens Ceremonies? Mr. *Parker* tells us that some of the Ancients *used the emblem of a Fish, to put them in mind of Christ, whose Fishes they took themselves to be made by the water of Baptism.* As the Water of the Creation begat Fishes to life, so they held that the Water of Baptism begat them to new life. And he likewise saith that some amongst them *let down a Dove upon the Baptised, to denote regeneration by the Spirit.* And, that *Constantine set a Lamb in the Baptistery of Lateran, to signifie the washing away of sin in the Water of Baptism, by the Blood of Christ.* And is there any thing to be learn'd but the Papists have some visible signs to teach it? Now do not all orthodox and sober Writers condemn these things as needless matters, nay as dangerous presumptions, telling us that Christ himself hath instituted helps enough to instruct and teach us our duty, both to him and one another, and that no other helps are to be used but such as he hath instituted? *Calvin* saith, *no Doctrine, no sacred Sign ought to be admitted among the Godly, unless it appear they come from God.* *Beza* saith, *I affirm that so often as the Ancients brought into the Church any Sacramentals, that is, significative Ceremonies of Spiritual things, so oft they grievously offended. Withal I think that all Symbolical Rites should be at once profligated out of the Church, whereinto by no right they could ever enter, nor as long as they remain can the Church have her native beauty restored.* *Peter Martyr* saith, *The most wise God needeth none of our help to devise means to excite Faith.*

Mar. 15. 3

Of the Cross. pt. 1. cap. 2. sect. 28. pag. 101.

Harm. Evang. in Mat. 21. 25.

Epist. 8. ad Grindal, p. 210

Comm. in 1 Reg. 8. fol. 70.

How

How bold then are these men who will prescribe to God wherewith to help forward our Salvation?

Syntagm. l. 9. c. 38. p. 649. *Polanus* speaking of the Popish Clergy and their Priestly Apparrel, saith, *That distinction and variety of Sacerdotal Vestments was typical in the old Testament, and the Truth being exhibited, what do they require them for any more?* *Chemnitius* saith, *Whereas it is pretended that by these Rites of mens addition many things are profitably signified, admonished and taught; it may be answered, That Figures do properly belong to the old Testament, but those things that Christ would have to be taught in the new Testament, he would have them delivered and propounded not by shadows, but by the Light of the Word.* Lastly, hear what is alledged by the Divines of *Wittenberg*. *It is not lawful* (say they) *either to restore the old Ceremonies of the Law, or devise new, to shadow forth the Truth already laid open, and brought to light by the Gospel; as in the day-light to set up Candles to signifie the Light of the Gospel; or to carry Banners and Crosses, to signifie the Victory of Christ through his Cross. Of which sort is all that Massing Attire, which they say doth shadow out the whole passion of Christ, and many other things of that kind.* These are Testimonies so pertinent to the matter in hand, that none but such as have either bad heads, or evil hearts, or both, can deny but that they are full against our Adversaries, and the significant Ceremonies which they do with so much zeal and confidence plead for, and with so much rigor and severity urge upon their Brethren. And yet you must know that they are not so ill furnish'd

Exam. pt. 2. de Rit. p. 228.

Confess. Wittenb. sect. 17. p. 229.

but

but that they have ſomewhat to alledge for themſelves in this caſe. And 1. they ſay, *that ſuch kind of Ceremonies ſerve as Books to inſtruct the ignorant, and mind them of ſpiritual matters.* *Anſw.* 1. This is the very pretence the Papiſts inſiſt on in the behalf of their Ceremonies, and likewiſe in the behalf of their Images, which they commonly call, *the Books of the illiterate*; and therefore if our Adverſaries can tell how to anſwer them, they may tell how to anſwer themſelves. *Vid. Bell. l. 3. de eff. ſac. l. 2. c. 31. p. 92.* 2. They have laid aſide many Ceremonies of the Papiſts, every whit as innocent as thoſe they retain, for which the ſame pretence might as rationally be pleaded. 3. As for the inſtructing of the ignorant, I anſwer with our Saviour, *They have Moſes and the Prophets, let them hear them*; if they will not be taught by them, much leſs will they be taught by ſuch kind of Ceremonies which God never ordained nor ſanctified to ſuch a uſe. *Luk. 16. 29.* And with this agrees that of *Whitaker*; *The ignorant* (ſaith he) *are not to be taught by Ceremonies: God hath given the Scriptures, that out of them ſuch as are ignorant might draw neceſſary inſtruction.* *Prælect. de ſacram. p. 203.* But 4. If they muſt needs have Ceremonies to inſtruct the ignorant, let them tell us what they make Prieſts for. Should not *their lipps preſerve knowledge*, and are not the People *to ſeek the Law at their mouthes?* Is it not their work to inſtruct them, and feed them with knowledge and underſtanding? But ſubſtituting the word [*Ceremonies*] in the place of *Images*, which they themſelves are, as I ſhall ſhew anon, I may ſay of our Adverſaries in this

Repl. art. 14. *div.* 10 *p.* 510. this case, as Bishop *Jewel* doth of his. *Of their Priests* (saith he) *they have made Images, and of their Images they have made Priests.* For their Priests for the most part, have eyes and see not, have ears and hear not, hearts and understand not, mouths and speak not, in all respects even like unto their Images. Their Images have no eyes, and yet are made to see; have no ears, and yet are made to hear; have no mouths, and yet are set up to speak, and so in these respects do the duties that pertain to Priests. This plea therefore not serving the turn, some have bethought themselves of another, drawn from the spiritualizing of things. *It is acknowledged* (say they) *on all sides to be a duty to spiritualize such things as come before us, that is, from those outward sensible objects that present themselves to us to raise spiritual Meditations. And if so, wherefore may we not frame or take up such matters as others have framed, which are apt to teach and mind us of spiritual things? Answ.* 1. This plea as well as the former tends to the justifying of Images, and those Ceremonies which are layd aside as well as those which remain. 2. We must put a difference betwixt taking occasion from those outward sensible matters that are before us to raise spiritual meditations, and a setting up of such matters for a standing use, and placing a spiritual signification in them. We may with our Saviour, from common Bread and Water, take occasion both to think and speak of spiritual; yet we may not take either the one or the other, and set it up as a standing remembrancer to us. We may from

Joh. 6. 27 4. 10.

the

the beholding of a Surplice, take occasion to think of the presumption and boldness of men, that not contenting themselves with the simplicity of Christ and his perfect Institutions, will be framing of such needless, superstitious vanities; but yet if we should take a Surplice and hang it up before us, that so it might continually put us in mind thereof, we should render our selves as ridiculous as those who use them for another end. 3. We must also put a difference betwixt making a spiritual use of those sensible matters that are before us, and bringing them into the house of God, and there allowing them state in his Worship. We may from the beholding of a Lamb, take occasion to think of him, who *was led as a Lamb to the slaughter*; but yet we may not bring a Lamb into the place of Worship to mind us of him; that were to put upon a silly beast the office of the Word and Sacraments, which were ordained for that use. But to leave this, whiles our Adversaries are labouring to maintain the lawfulness of their significant Ceremonies, I would by the way know one thing of them, and that is this. They say they teach no Doctrine but what is contained in Scripture, and yet withal say, that the sign of the Cross doth teach us not to be ashamed of Christ crucified. Now let them either shew us where the Scripture saith, that the sign of the Cross doth thus teach us, or else confess that they teach some Doctrine besides what is contained in Scripture.

Qu. 21. Whether, may they take upon them

to

to add New parts to the Worſhip of God? That ſurely they may not do without guilt of higheſt preſumption. It doth, and ever did, and always will undoubtedly belong to God, and none but him, to inſtitute and preſcribe his own Worſhip, and every part of it. And therefore all ſuch as undertake to *do it*, how wiſe, holy, or great ſoever they may ſeem to be, do no leſs than invade his Royal Throne, and uſurp his Soveraign Power. What guilt then have our Adverſaries drawn upon themſelves in inſtituting of the Ceremonies! For, have they not introduced them into the Worſhip of God, and made them parts of it? Are not remembrances and inſtructions concerning conſtancy, pureneſs, reverence, and ſuch like duties, really and properly religious Worſhip? And are not the Ceremonies ſuch things as theſe? Do they not allow them ſtate in their Worſhip? Have they not the ſame uſe and end that other parts of Worſhip have? Do they not urge them with the ſame rigor that they do hearing of the Word, Praying, Singing of Pſalms, and other ſubſtantial duties? Do they not count the pureſt, holyeſt, ſincereſt ſervice as imperfect, diſorderly, ſlovenly, and I know not what, without them? Is it not therefore evident that they make them parts, and conſiderable parts too of Worſhip? *Bellarmine* deals openly herein, and in plain tearms tells us, *That Ceremonies are a part of Divine Worſhip.* And if our Adverſaries, that follow him ſo cloſely in other points, thought it convenient to ſpeak their minds, perhaps they would ſay as much

T. 3. de effect. ſac. l. 2. c. 31. p. 92.

much of theirs? Whether there be not ground for it, I leave you to judge by what I have here briefly hinted, and a learned Author hath fully proved. *Ames frosh suit part 1. p. 46.*

Qu. 22. Whether may they institute New Sacraments, and add them to those instituted by Christ? If they may, let them shew where they are impowred to do it. If they have a power to do it, let them shew their Letters of Credency for it. If it be a thing common to all Christian Pastors and Churches, wherefore do they fall so fouly upon the Papists for it, whenas in other things they are so ready to justify them, and joyn with them? If they may not institute New Sacraments, how will they defend the Ceremonies, which though they do not call them Sacraments, yet they give them the nature of them. Sacraments (as they themselves teach) *are outward visible signs of inward and spiritual grace.* And are not the Ceremonies such things as these? When they Baptize a Child, do they not make a Cross upon his forehead, *in token that hereafter he shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his banner against Sin, the World, and the Devil, and to continue Christs faithful Souldier and Servant uno his lives end?* And as for the Surplice, do not they maintain the use of it to be, to signify the pureness that ought to be in a Minister? And as for kneeling at the Supper, do not they say it is a signification of the humble and grateful acknowledgement of the benefits of Christ? Wherein then do their Cross, Surplice, Kneeling, *Dr. Burg. of the lawfulness of kneeling. c. 17. p. 52 Mr. Paybody, apol for kneeling, part 3. c. 2. sect. 15. p. 264.*

ing fall short of Sacraments? They are new devised signs, and every new divised sign, in the judgement of very eminent Protestant Writers, † is a Sacrament. It's true, they lack Divine Institution, but have they not gone as far as they can towards the making of them Sacraments? They are not in every respect Sacraments, but that is not because they would not have them to be so, but because they could not make them so. Now may they take upon them to make Sacraments when they are not impowred to do it? are they able to work that which is signified by them? or do they think that God will make them effectual for producing of the ends intended? As for the former, I suppose, as bold as they are, they will not pretend to it; and as for the latter, I may say with *Chemnitius*, *We have a promise of the efficacy of the Word, but not of Figures invented by men.* Though we may upon good grounds expect that God will bless his own Ordinances; yet we have no grounds to expect that he will bless those devices which men have taken up, not only without any warrant from him, but likewise in contempt of him, and to the prejudice of his glorious Gospel; no, we may rather look that he should *take vengeance on them*, as in times past he hath done.

† *Willet of Baptism, q. 8. err. 15. p. 587*

Exam. pt. 2. de Rit. p. 328.

Ps. 99. 8.

Qu. 23. Whether, will they justifie the use of Images in the worship of God? If they will, they must first with the Papists, expunge the second Commandment, and thrust it out of the Decalogue; for as long as that stands they will never do it. For proof hereof, I need do no

no more than recite it to you. *Thou ſhalt not* (ſaith God) *make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth.* God in this place doth not only forbid פסל but כל תמונה; not only a *graven Image*, made of gold, ſilver or ſuch like matter, but *any ſimilitude or likeneſs of any thing whatſoever* (if made for a Religious uſe) as being homogeneal therewith. If they will not juſtifie the uſe of Images, how will they defend the Ceremonies, for what are they but Images? doth not one figure to us Conſtancy, another Pureneſs, and another Reverence? and if they do this, what do they leſs than perform the office of an Image? Ex. 20. 4.

Qu. 24. Whether to theſe new means, parts of Worſhip, Sacraments, Images, which they have inſtituted of their own accord, without any warrant from God, may they aſcribe a moral divine efficacy? If they may let them produce their warrant. If they may not, wherefore do they do it? Do they not impoſe and uſe them for this end to teach the Underſtanding divine Myſteries, to ſtir up the Affections to divine Objects, and to help the Memory to retain divine Truths? To this purpoſe is that prefixed to the Book of Common-Prayer; *Such are retained which are apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified.* Nothing can ſtir up the dull mind of man, edifie him in the wayes of God, or work any holy impreſſions upon him, without

a divine efficacy. Those therefore who judge the Ceremonies apt to do any such thing, must needs be thought to ascribe to them a divine efficacy.

Qu. 25. Whether if they will not content themselves with the Institutions of Christ, but will be bringing of New matters into his house. should they take up such as are of base original and descent? That they may not do without casting much reproach both upon him and his Worship, which should not have any thing in it but what is honourable, and becoming the Majesty of him to whom it is performed. The Scripture saith, *That a bastard shall not enter into the Congregation of the Lord to the tenth Generation.* And why so, but because he was not begotten in lawful Matrimony, but in the act of uncleanness, and therefore of base descent, and consequently unfit to approach Gods holy things? And I remember K. *James* disputing against a thing much used amongst us, doth in the first place insist upon the base Original of it, which he looked upon as sufficient not only to render it unworthy of the great respect that is given it, but also of common use. How then will our Adversaries justifie the Ceremonies, which are each of them of such a base Original? As for the sign of the Cross, *Valentinus* the Heretick was the Father of it; and *Montanus* and his Scholars (amongst whom *Tertullian* was a special instrument) were the men that preferred it to have some esteem and use in the Church. As for the Surplice, the first that I think we read of, that used it, was

Deut. 23. 2.

His works p. 214.

Parker of the Cross part 2. c. 9. sect. 9. p. 129.

was *Sisinius* a *Novatian* Bishop, a riotous, sensual man, who going to visit *Arsacius* Bishop of *Constantinople*, one of *Arsacius* his Familiars asked him *why he used such attire as was uncomely for a Bishop; and where he found it written that a Priest ought to wear white?* To whom by way of answer, he alledged that saying of *Solomon*, *Let thy garments be alwayes white*: with some other passages of the like nature, wherewith notwithstanding, he gained the admiration of all that heard him; which shews the vain facility of People in those dayes, and how apt they were to be drawn to Superstition. And as for kneeling at the Supper, it was in all probability brought in by *Honorius* 3d. a tyrannical bloody Monster, who lived in the 13th. Century, when the Church was in a dark and low condition. *Innocent* the 3d. his immediate Predecessor, bringing in Transubstantiation, he to perfect the mystery of Iniquity, brought in the Ceremony of Bowing the knee at the Elevation, that is, when the Bread is shewed in the Mass; from whence it is very likely proceeded kneeling at the taking of the Elements. You see then, the Cemonies have little cause to boast of their pedegree. They were not instituted by God, but divised by men, and such as were of the worst sort. Nay *Zanchius* saith, *They were rather the invention of the Devil himself than men.* And hath Jesus Christ been so unfaithful in his house or provided so ill for his Church, that we must be beholding to the worst of men, such as *Valentinus*, *Sisinius*, *Honorius*, nay the very De-

Socrat. Eccl. hist. l. 6. c. 22. gr.

Eccl. 9. 8.

Mornæus myst. ad ann. 1209 (edit. lat. in fol.) p 343.

Epist. ad Regin. Eliz. col. 244.

vil himſelf, for matters of Edification, Decency and Order? *Tell it not in Gath, publiſh it not in the ſtreets of Askelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph.*

2 Sam. 1. 20.

Qu. 26. Whether if they will have humane Ceremonies, and other Ordinances and Obſervations of their own deviſing, they ſhould pitch upon ſuch as are like to be the occaſions of much evil? Doubtleſs as we muſt wait for, and ſeek occaſions of good, ſo we muſt in all matters, eſpecially in thoſe wherein we are at our own liberty, decline and avoid the incitements and occaſions of evil. For what end did *Jacob take away Labans Images*, the Archangel *bury Moſes Body in an unknown place*, and *Hezekiah break in pieces the brazen Serpent*, but to prevent the evil that otherwiſe would have been committed by them? And how fatal the neglect of this prudent fore-ſight and zeal hath been to many, who either through ignorance or unwarineſs have daſhed themſelves upon thoſe ſtumbling-blocks they ſhould have removed, both ſacred and prophane Writings tell us. *Gideon*, without any warrant from God, went and made a rich and coſtly Ephod, and put it in his own City, even in *Ophrah*, and what was the iſſue of it? Why, *all Iſrael went thither a whoring after it*, which thing became a ſnare to *Gideon* and to his houſe. So *Jehoſhaphat*, though he were a pious and holy man, yet ſuffered the High Places to continue, and what followed upon it? Why, *the People offered and burned Incenſe in them.* In like manner *Conſtantine*, though

Gen. 31. 30.
Exod. 34 6.
2 Kings 18. 4.
Judg. 8. 27.
1 Kings 22. 43.

though forward in promoting the Christian interest, yet suffered the Temples and Groves of the Pagans to stand, and so upon *Julians* coming to the Empire, they forthwith entred into them, and there celebrated their Idolatrous services and feasts, as in times past. There is such an innate and setled propensity in men to depart from God, and commit wickedness, that we should neither set up nor tolerate any thing that may any way incite or provoke to it. According to that excellent Decree of the Fathers of *Carthage*; *The occasions of sin* (say they) *are to be cut off, and all suspitions taken away, whereby the subtilty of the Devil under the pretence of Charity and Love, uses to insnare the souls of such as are unwary or ignorant.* As it is in vain for men to pretend love to God, till they are at war with sin; so it is in vain for them to pretend war with sin, while they connive at, and tolerate the occasions of it. Which being so, what shall we think of our Adversaries who do not only tolerate the Ceremonies, which are the evident occasions of so much evil amongst us, as I have already shewed, but do likewise defend them, nay urge and impose them in all places throughout their Jurisdictions?

Socrat. Eccl. hist. l. 3. c. 1.

Concil. Carth. 1. c. 3.

Qu. 27. Whether, if they will not be perswaded but will have humane Ceremonies, they should make use of such as are of bad report, and tend to the disparagement of the Gospel? Such is the purity and holiness of God, and the zeal that he bears to his own Name, that he will not endure any thing in his Worship that

is infamous or ſcandalous, or may render it vile, but will have every thing therein to be of good report. When the Church muſt have Evangeliſts, Paſtors, Deacons, Deaconeſſes, and other Officers, he will have them all to *be of good report*. He will not have them like the ſons of *Eli*, *ſons of Belial, that cauſed men to abhor the Offering of the Lord*, but men of good behaviour and report, and ſuch as may adorn Religion. And whatever they, or any of the Members of his Church do, he will have it to be *honeſt, juſt, pure, lovely, and of good report*. And what's the reaſon of this, but to keep up Religion in its due eſteem, and ſecure it from the contempt and vileneſs that attends both infamous perſons and things? And if ſo, how will our Adverſaries ever make Religion amends for the injury they have done to it, in uſing and impoſing the Ceremonies, which are things of ſuch ill report through all the Reformed Churches? *Luther* ſaith, *all humane Ceremonies have two properties of the Devil, that is, lying and murdering*. *Beza* ſaith, *they are the Enſigns of the Prieſts of Baal*. And ſaith *Zanchy*, *All theſe Pomps and Popiſh Ceremonies are nothing elſe but whoriſh Paintings, invented and deviſed for this end, that men might thereby le enticed to Spiritual Fornication*. And how ſhould they be other than matter of bad report when they have ſo long been uſed in the profane miſteryes of that infamous whore, whom the moſt High himſelf hath ſtigmatized with the hatefull name of *the mother of harlots and abominations of the earth*. As the common harlot that proſtitutes her ſelf

Acts 16.2
1 Tim. 3.7
Acts 6.3.
2 Tim. 3. 10.
1 Sam. 2. 17.
Phil. 4. 8
Tom. 4. fol. 351.
Ep. 8. ad Grindal, p. 210.
Epiſt. ad Reg. Eliz. fol. 244.
Rev. 17. 5

to

to the luſt of every impure vilain, caſts diſgrace upon the very garb and dreſs ſhe wears; ſo hath that filthy Strumpet caſt diſgrace upon the Ceremonies, and that in ſuch a high degree that they are utterly unfit to be uſed by the chaſt Spouſe of Chriſt, whom he hath ſtrictly charged *to keep her ſelf pure*; managing his worſhip, and what ever ſhe undertakes for him, with all poſſible advantages of integrity and holineſs, that ſo ſhe may *not diſhonour her head*, but *be a praiſe to him*. And it is the carrying on of the Service of God in the uſe of the Ceremonies, that makes many amongſt us to *abhor the Offering of the Lord*, ſeperate themſelves from our Congregations, and betake themſelves to private meetings, chooſing rather to injoy the Worſhip of God in its purity in a corner, then joyn with the Publick Aſſemblies in the uſe of thoſe things which their conſciences tell them are unlawful. Whether this their withdrawing be juſtifiable or no, I ſhall not here determine, but this I ſhall venture to ſay, that thoſe who have the management of affairs in the Church, ſhould not provoke them to it, by uſing a company of infamous and ſcandalous Rites, which they know they cannot away with.

See Mr. *Cheynell of the riſe growth, & danger of Socin.* c.5.p.63.

Qu. 28. Whether if they will be framing and uſing new matters, they ſhould take up or have to do with ſuch as have ſo much as an appearance or ſhew of any evil in them? The Scripture tells us no. *Moſes* ſaith, *Keep thee far from a falſe matter*. And *Paul* ſaith, *Touch not the unclean thing*. And, *abſtain from the appearance*

Exo.23 7
2 Cor.6.17
1 Theſſ.5. 22.

Jude 23. pearance of Evil. And Jude saith, *We must hate the Garment spotted by the Flesh.* Sin is like a Plague, and therefore we must not come near it, but keep our selves at a remote distance from it. Hence that saying of the Jews, *Remove thy self from filthiness, and from all that which hath a shew of it.* And as we must do it in other matters, so especially in the Worship of God, which he hath instituted for the sanctifying of his own Name, and the setting forth of his Purity and Holiness, with other of his Excellencies. It is dangerous to offend in any thing, but especially in that. We must carry our selves with circumspection, reverence and unblamableness at all times, but especially when we are before him, engaged in the discharge of those sacred and solemn duties he requires from us. And therefore we must not dare to bring into his presence any new Ordinances, no, not so much as a Ceremony, how small soever, that is either evil, or hath so much as a shew of it. As for the Jewish Ceremonies, hear *Augustine* speak. *That man* (saith he) *is thrown down into the dungeon of the Devil, that observeth a Jewish Ceremony in deed or in shew.* And as for the Popish Ceremonies, hear *Bucer. None of those things, words and gestures* (saith he) *shall find place with us, in which there doth so much as appear to be any thing that is a kin to so great Impieties, or that may be strain'd (though unjustly and without cause given) to the commending of these their impieties.* And as if this were not sufficient, the Divines of *Germany* say, *That we must not only abstain*

See Drusium Praterit. in 1 Thess. 5. 22.

T. 2. Ep. 19. ad Hieron. fol. 16.

Censura Lit. Ang. c. 9. p. 471

Schluss. Cat. t. 13 p. 751.

abſtain from ſuch things as have in them a ſhew of Popery, but from ſuch things as have in them ſo much as a ſhadow of a ſhew of it. A truly golden ſaying worthy the wiſdom, integrity and zeal of thoſe eminent perſons, who with ſo much Chriſtian courage and valour fought the battels of the Lord! Now whether the Ceremonies our Adverſaries with ſo much rigor urge upon us, have neither evil in them, nor ſhew of evil, nor ſo much as a ſhadow of a ſhew of it, let all the world judge.

Qu. 29. Whether if they will be joyning of humane inventions to divine inſtitutions, they ſhould make uſe of ſuch things as have been groſly and notoriouſly abuſed by corrupt and prophane men in their impious myſteries, and execrable practices? The Scripture (as you may ſee by the places quoted in the margent, which for brevity-ſake I refer you to) is full againſt it, teaching us by various Precepts, Promiſes, Reproofs, Preſidents, and Reaſons, to decline the uſe of ſuch things, nay, utterly to exterpate and aboliſh them, as being odious to God, and altogether unfit to be imployed in his Service. And with the Scripture agree both the Doctrine and Practice of the Ancients. *He* (ſaith *Auguſtine*) *that cometh to the Sacrament with an Heatheniſh Ear-ring, ſuch as the Gentiles ſuperſtitiouſly uſe in the ſervice of their Gods, cometh to the Lord's Table with a badge of the Devil.* And the *Council* of *Carthage* were ſo ſet againſt the Reliques of *Idolatry*, that they beſought the Emperors *that they might be aboliſhed in all places whatſoever.* And Mr. *Parker*,

Ex. 34. 13 *Num.* 33. 52, 53. *Iſa.* 27. 9. *Rev.* 2. 14 20. 2 *Kin* 18. 4. 2 *Chr.* 34. 4 *Dan.* 1. 8. *Act.* 19. 19 1 *Cor.* 11. 22.

T. 2. *Ep.* 73. *ad Poſſidon. fol.* 70.

Concil. Carth. 5. *c.* 15.

Of the Cross, pt. 1. c. 1. sect 15. p. 24. & sect 28 p. 41.

ker hath shewed, that though the *Love-Feasts*, the *Nocturnal Vigils*, the *Churches of Hereticks*, the *shriving of Penitents*, the *Imperial Standard*, *Sanctuaries for Offenders*, with many other things were of ancient and plausible use, yet because they were abused, the Church laid them aside. And if we come down to latter Writers, they tell us we must be so far from sparing such things as have been abused in Idolatrous services, that we must utterly destroy them, and root them out, not leaving so much as *any foot-step or remainder of them*; as we may see in *Wolphius*, *Gualter*, *Martyr*, *Whitaker*, *Sadeel*, and others. Nay, and the Church of *England* renders this as the weightiest cause of the abolishment of certain of the Ceremonies, *that they have been so far abused, partly by the superstitious blindness of the rude & unlearned, & partly by the unsatiable avarice of such as sought more their own lucre than the glory of God.* And whether the Ceremonies retained have not bin grosly and notoriously abused, as well as those that are abolished, is evident to all that know any thing of the proceedings of the Church of *Rome*. There is not any of them but it hath been in times past, and is still abused by them every day in their Idolatrous Solemnities; which (as appears by what hath been alledged) renders them altogether unfit for the sincere and pure Worship of God, into whose presence nothing must enter that defileth, or that is unclean. *Though for no other* (saith Zanchy) *yet for this very cause such Garments ought not to be thrust upon the Church of Christ, because the Harlot of Rome hath abused, and doth still at this day abuse*

Comment on 2 King 18.

Comment on Luke 5. 39.

Ep. cuid. amico in Angl. p. 1125.

T. 1: cont. Durœum, l. 5. p 158 de Sacra. manduc. p 267.

See the Discourse of Cerem. prefixed to the Liturgy.

Epist. ad Reg. Eliz col. 244.

abuſe them. In his judgment then, if there were nothing elſe to alledge againſt the Ceremonies, but the very abuſe of them, it were ſufficient reaſon wherefore they ſhould be laid aſide. Here you ſee the evidence is clear on all ſides: yet even in this our Adverſaries have ſomewhat to ſay for themſelves. And 1. They alledge, that if we muſt not make uſe of thoſe things that have been abuſed, we muſt make uſe of nothing; for there is not any thing in the world, how lawful, holy, or neceſſary ſoever, but it hath been one way or other abuſed. Not only Ceremonies, but alſo the Word, Sacraments, and all the Ordinances and Creatures of God have been abuſed: and therefore, according to this Doctrine, we muſt not make uſe of any of them. *Anſ.* 1. After this manner the Papiſts defend themſelves againſt us, when we, diſputing againſt their Ceremonies, urge them, with the abuſe of them, among the Idolatrous Gentiles. *If this kind of reaſoning* (ſaith *Bellarmin*) *availed, we ought to aboliſh both Baptiſm and the Supper, for that they have been abuſed.* And yet who ſeeth not the weakneſs of ſuch an anſwer? 2. Our Adverſaries may do well to remember, that by this defence they reflect upon their Mother the Church of *England*, who (as I have already ſhewed) thought the abuſe of ſome Ceremonies a ſufficient reaſon wherefore they ſhould be aboliſhed. 3. We muſt diſtinguiſh betwixt the Ordinances of God, and ſuch things as are of *neceſſary* and *ſtanding uſe:* and the unprofitable devices of men, and ſuch things as are *unneceſſary*, and

T. 3. de Eff. Sac. l 2. c. 32. p. 95.

and may be parted with, without any detriment or prejudice to the Church. When the Ordinances of God, and other necessary things suffer abuse, we must not thereupon lay them aside, any more then our Saviour did the *Law*, or the *Temple*, (the former of which was abused by the *Scribes* and *Pharisees*, the latter by the *buyers* and *sellers*) but labour to vindicate them from it, and restore them to their due esteem and use: But when the unprofitable devices of men, and such things as are unnecessary, as the Ceremonies, and other matters of the like nature, are abused, we must not stand to vindicate them (for the use of them will not countervail the pains) but forthwith abolish them, and throw them away, as the instances I have already alledg'd, do fully shew.

Mat. 5. 17
Joh. 2. 15.

Censur. Lit. Angl. c. 9. p. 472

And to this purpose is that of *Bucer*. *All matters abused* (saith he) *must be abolished, unless they are of those things, words, or signs, that the Lord hath commended to us*. But 2. They alledge further, and say, That though the same individual things that have been abused ought to be abolished, yet it does not follow, that others of the same kinde, that have not been abused, must: and therefore, though those individual Ceremonies that have been abused by the Papists ought to be abolished, yet there is no reason that ours should that have not been abused.

Answ. 1. If this kinde of reasoning be good, then the Papists may free themselves from the charge of Heathenism, Turcism, Judaism, since their Ceremonies are not the same in number with those of the Heathens, Turks, Jews, but only

only in their kinde; and yet our Writters think they cannot do it, nay some of their own think so too. 2. They do in this, as well as in the former, fly in the face of the Church of *England*; for she hath not onely abolished many of the same individual Ceremonies, abused by the Papists, but the same in kinde likewise; and not without reason: for the evil that befalls certain individuals, does as it were diffuse it self all over, stain and disgrace the whole species; insomuch that for the evils of certain individuals, the whole kinde is often laid aside: as I might shew by many instances, which I shall not here trouble you with. Now such is the purity of God, that he will not endure any thing in his Worship that hath so much as an evil report, or a bad name, or any affinity or relation to what is evil. 4. God forbids us (as I shall acquaint you further anon) to do after the manner of Idolaters; which plainly shews it is his will that we should not only forbear the use of the same things in number, which they have abused, but the same things in kinde also. 5. Idolatry is a sin, so dishonourable and displeasing to God, that we ought to shew our utmost detestation of it, which we cannot do so well by forbearing to use onely the same things in number that have been abused in it, as the whole kinde likewise. So long as we make use, either of the same things in number or in kind, that have been abused by Idolaters, we seem to own and allow of what they do. Now we should not so much as seem to allow of their courses; and therefore for preventing

Vid. Bull. de Orig. Error. l. 1 c. 33. Sutliv. de Turcopap l. 1. c. 10. p. 49. Vives in Aug. de Civit. l. 8 c. 27. p. 74 P. Virg. de Invent l. 5. c. 1. p. 405.

venting of it, we ſhould renounce both the one and the other.

Qu. 30. Whether, whiles they are regulating and ordering affairs in the Houſe of God, they ſhould not avoid Superſtition? That none will deny that ever heard what ſuperſtition meant. *Iſidorus* ſaith, Superſtition is derived of *ſupra ſtatutum*, and ſo imports a doing of ſomewhat more then God requires. As he that does leſs then he requires, incurrs the guilt of contempt, ſo he that does more then he requires, incurrs the guilt of Superſtition. For, we muſt not think that Superſtition conſiſts only in the worſhipping of a ſtrange God, then none but groſs Idolaters were guilty of it; no, it conſiſts as well in the worſhipping of the true God after a ſtrange manner, that is, in the uſe of ſuch things as he hath not commanded. And therefore as the *Athenians* were guilty of it, in worſhipping *they knew not what*, ſo the *Phariſees* were guilty of it in their *waſhing of hands*; and ſome Chriſtians in the Apoſtles times in their abſtaining from *meats*, and *obſerving of dayes*. And the Papiſts likewiſe are, and have long been guilty of it, and that in a very high degree, in framing, impoſing, and uſing ſo many Articles, Doctrines, and Obſervations that have no foundation in the Word. When men content not themſelves with the Laws and Ordinances of Chriſt, but to his Laws add new Laws, and to his Ordinances add new Ordinances, they do as really become guilty of it as if they worſhiped a ſtrange God. Herein *Zanchius* is expreſs. *There is* (ſaith he)

Origin. Theol l.8 c. 3. p. 1009.

Acts 17. 22.

Mark 7. 5,6,7.

Col. 2 20

Gal. 4. 10

Vol. 2. l. 4. col. 501.

he) *a fault in Worship by way of excess, if thou addest any thing to what Christ hath instituted, or followest what is added of others: as if to the Sacraments instituted by Christ, thou addest other Sacraments; if to Sacrifices, thou addest other Sacrifices; if to the Ceremonies of either Sacrament thou addest other Ceremonies, which are all deservedly called by the name of Superstition.* Now things being thus, how will our Adversaries ever justifie the Ceremonies they contend for, since they are such manifest additions to the Institutions of Christ, and are Ceremonies annexed to his Ceremonies? If they can justifie Superstition, they may then justifie them; but if they cannot justifie it, neither will they justifie them. *Zanchy* doth not only charge humane Ceremonies in general with Superstition, but ours in particular, and that several times over in the same Epistle, perswading Queen *Elizabeth*, upon that very account, not to urge them on Ministers, but rather lay them aside. And a late judicious Author hath shewed, that they are Superstitious in several particulars, and that upon that account it is unlawful to impose or use them. Notwithstanding this, our Adversaries are so far from accepting the charge, as that they do not only disclaim it, but retort it upon us; alledging, that they are not guilty of Superstition, in imposing or using the Ceremonies, but we in refusing them. But there are Answers enow to clear us from this Imputation. 1. If we are guilty of it, and so guilty as is pretended, how comes it to pass that the *Papists*, that are so ready upon all occasions to load us with

Vol. 3. Epist. ad Reg. Eliz. col. 242.

Mr. Cawdrey Answer to 24 Queries, p. 21

all manner of hateful reproaches, did never yet accuse us (nor any of the Reformed Churches that joyn with us in opposing their Ceremonies) of it? Nay, such is their candidness in this particular, that they do in their writings openly acquit us from it, thereby doing us more justice than our own Brethren, whom one would think we might better expect it from. *In Act.* 17. 4. *Thus you discharge us* (saith Dr. *Fulk* to the Rhemists) *of your Superstition, we accept your Testimony, as the witness of our Adversaries.* 2. Whether upon the same grounds that they charge it upon us, may not the prophane Crew charge it upon all those that will not drink, swear, game, and the like, as they do? 3. If they will have us, upon this account, to be guilty of it; how will they clear themselves from it, when as they reject many Ceremonies of the Papists, as lawful and innocent in every respect as those which they retain? Nay, 4. doth not this charge fall upon them again, and so lay them under a double superstition? For when they appoint such positive Ordinances, as the Surplice in Divine-Service, the Cross in Baptism, kneeling at the Supper; do not they forbid the contrary, as do not perform Divine-Service without the Surplice, do not Baptize without the Cross, do not receive Supper without kneeling; each of which Negatives notwithstanding is not only lawful, but a duty? And whereas they argue from the words of the Apostle, *Touch not, taste not, handle not*; that there is a Negative Superstition, consisting in Negative Observations, we say so too; but withal, that it is nothing to us; for these Observations

ſervations, were humane without any warrant from the Word: ours are Divine and founded upon it, ſo that we ſhould greatly ſin, if we did not what we do. Moreover, they who uſed theſe obſervations, uſed them as matters of ſpecial & peculiar Worſhip, whereas we look upon our abſtinence from the Ceremonies, as no more matter of Worſhip than abſtaining from Idolatry, Murder, Theft, or ſuch like ſins: and therefore it is moſt unreaſonable that our Adverſaries ſhould charge us with Superſtition. But yet we may not wonder at it, for it is uſual with ſome men to tearm all ſuch as make a greater ſtir about Religion than they would have them, ſuperſtitious. Thus *Pliny* in an Epiſtle of his to *Trajan*, charges the Chriſtians of his time with being guilty of it in a high degree. And we will not be aſhamed of thoſe reproaches, wherein thoſe bleſſed Saints and Martyrs did ſo glory. *Epiſt. l. 10. Ep. 97. p. 317*

Qu. 31. Whether, whiles they are decking and trimming the Worſhip or God, with matters of pretended decency and order, they may ſet up Idols in his Houſe, and give religious reſpect to them? This is ſo far from being lawful, that they ſhould abhor the very thoughts of it. The Apoſtle ſaith, we muſt *keep our ſelves from Idols*. An Idol is a thing ſo odious and provoking that we ſhould run from it, as from a devouring flame. *Auguſt.* ſaith, *We muſt flee the Idolothyte, or that which is offered to an Idol, as if we ſaw the very Devil*. And if we muſt thus flee, that which is but offered to an Idol, how muſt we flee from the Idol it ſelf? One of our *1 John 5. 21.* *T. 10. ſer. de temp. 241. fol. 246.*

Mr. Sillingf. Orig sac. l. 2. c. 5. s. 2 p 168.

Adversaries own Writers, saith, *God would not suffer the Prophet to eat and drink in* Bethel, *to testifie how much he loathed and abominated that place since it was polluted with Idolatry.* How then will they ever justifie the setting up and using of the Ceremonies, which have not only been polluted with Idolatry, but are themselves filthy Idols, as appears by these particulars? 1. They are other means for the carrying on of Gods work, than he hath any where appointed; and such things in the judgment of some of our best Authors are Idols. One of them shewing the several wayes of erecting Idols, saith, *The second way is, when God is worshipped otherwise, and by other means, than he last times hath revealed in the Word.* If then he hath not any where revealed in the Word that he will be worshipped in the use of the Ceremonies, (which, as I have before shewed, he hath not) they must needs, according to his judgement, be Idols. 2. They are Images devised by man, without any appointment or warrant from God, and such are Idols. The very notation of the word tells us so; for εἴδωλον is derived, as both ancient and modern Criticks agree, from εἶδος, which signifies the form or similitude of any thing, whether real or feigned, true or false, that is represented to us. The Papists indeed, who would fain distinguish away their Idolatrie, have found out a difference betwixt *Idolum* and *Simulacrum*; but *Erasmus* tells us, that *Ambrose* knew none, and that he himself knew none, saving that the one is a Greek word, and the other a Latine. And

Mr. Perkins vol. 1 the Idolatry of the p. 659.

Paraph. in 1 Cor. 8. 4.

Beza

Beza saith that *Idolum* with the Greeks, signifies the same that *Simulacrum* doth with the Latines. And therefore we find that whereit is said of *Rachel*, *that she stole* תרפים *or the Images that were her fathers*, the *Sept.* *Vulg.* and *Pagnine* do all render it *Idols*; thereby teaching us that Images are Idols. And *Isidorus*, shewes us that the Heathens used the names of Image and Idol indifferently. But *leaving* the Notation of the word, *Tertullian* tells us, that *every form or representation is to be termed an Idol.* And several of our own Writers of eminent note speak to the same purpose, telling us, *That Images made without warrant from God for Religious use, are Idols, and upon that account to be avoided.* 3. They have more respect and honour given them by far, than they do either in regard of their nature or use deserve, and therefore are Idols. For we must not think that those are Idols only that men professedly take for deities, and worship as such (then there were but few comparatively in the world) no, *those* (as *Zanchius* shews) *are likewise Idols, and to be esteemed such to which we ascribe any of the attributes, offices, prerogatives, or works of God.* When we take the honour in any respect belonging to God, and bestow it on the Creatures, we make those Creatures, on which we bestow it, Idols. He that invocates deceased Saints, adores the Eucharist, attributes infallibility to a man, makes them all Idols. He that with the Epicure places his happiness in the contentment of his belly, does as the Apostle shews, *make his belly his God*, and consequently an Idol. So he that

Annot. in eund loc.

Gen. 31. 19

Orig. l. 8. *c.* 11. *p.* 1024.

De Idol. c. 3. *p.* 150

Dr. Fulk against the Rhemists in Acts 17. 4, 5.

Mr. Perkyns vol. 1. *Refor. Cath. point.* 9. *p.* 581.

Vol. 2. *de secund: præc. col:* 504.

Phil. 3. 19.

 desires

desires or loves the world more then God, and depends upon it, makes it an Idol, and himself (as the same Apostle speaks) an *Idolater*. Now that the Ceremonies have more honour given them than belongs to them, is evident. The Papists tell us they are consecrated to God, are holy things, have relation to him, and that in this respect they are to be adored. Some of them say, they are to be adored *per se*, as they are holy things: others, *secundum quid*, as they have relation to God; but they all agree in this, that they are to be adored. As they hold that Images, holy Books, and the sacred Utensils are to be adored; so they hold that the Ceremonies being holy things, and having relation unto God, are in like manner to be adored: as appears by their daily practice in their oblations, kissings, bowings, and other testimonies of undue repect which they give to them. But to say nothing of the rest, what think you of the sign of the Cross? Do not they make a plain Idol of it? do they not bow to it, and worship it? do they not ascribe a divine efficacy to it? do they not say it expels Devils, heals Diseases; and sanctifies those that are signed with it? do they not say it is powerful to throw down strong holds, to convert sinners, and bring them to salvation? If this be not to make it an Idol, what is? But as if this were not sufficient, they go on, and tell us, *That the same honour that belongs to Christ extended on the Cross, belongs to the Cross it self; and the same honour that belongs to the Cross, belongs to the Image of the Cross, and the same honour that belongs to the Image of the Cross, belongs to the sign of the Cross made*

Col. 3. 5.

See Mr. Parker of the Cross part. 1. c. 6 sect. 6. p. 8

See Mr. Bradsh. Treatise of the Cross, p. 117.

made in a transient way, with the finger, upon the fore-head, breast, or elsewhere. For they do not place the merit or worth of it in the matter of it, but in the form or similitude of it to Christ extended on the Cross. And upon this ground, as they worship the one, so they do the other; & as they make an Idol of the one, so they do of the other. But to this our Adversaries say, *grant the Papists ascribe too much to the Ceremonies, and make Idols of them, what's that to them, they make no Idols of them. Answ.* 1. Not only the Papists, but they likewise ascribe too much to them. Do they not ascribe to them the power of teaching divine and spiritual mysteries, which belong to none but God, and those whom he authorizes to do it? Do they not use one to teach *Constancy*, another *Purity*, a third *Reverence*? Do they not look upon them as the things that give beauty and life to the worship of God? Do they not teach, that *the Sign of the Cross is the instrument of Divine power and sufficient to drive away Devils*? And if we leave them, and go to such of the common People as they have instructed and proselyted to their way, do not some of them place as much holyness, necessity, and efficacy in them, as they do in the very Ordinances of God? Do they not make as much account of the Cross, as they do of Baptism it self? Do they not sign themselves with it as constantly morning and evening, as they say their prayers, accounting it a shield and defence to them against evil spirits? I speak not this upon conjecture or hear-say, but from the mouths of some of them themselves

Vide Mountag. Orig. Eccl. t. 1. pt. 2. p. 80.

selvs, who in discourse have professed it to me, and laboured to justifie it. But 2. Suppose the Papists only, ascribe too much to the Ceremonies, yet that is sufficient to render them unfit to come into the house of God, or have state in his Worship; for, as the Apostle saith, *What agreement hath the Temple of God with Idols?* It is not so material who it is that makes them Idols, as whether they are made Idols yea or no. Choose who they are that make them such, they do, by being so made, become unfit for Religious use. As for the pretence that those used amongst us, are not the same individual Ceremonies that have been made Idols by the Papists, I have in part answered it already, and here add; 1. When our Adversaries would convince us of the lawfulness of the Ceremonies, they presently send us to the Fathers, telling us that they used the same that we do; not the same in Number, but in Kind. Now if we should take the same course with them that they do with us, and say that those used by the Fathers, were not the same in Number with ours, but in Kind only, and that therefore their practise is not at all of force to us, would they not laugh us to scorn? And if we may argue from the use of some, to the use of others of the same kind, why may we not argue from the abuse of some to the abolishing of others of the same kind? The Church of *England* heretofore thought we might, and therefore (as I told you even now) renders this as the weightiest reason of the abolishing of certain of the Ceremonies, that they had been

2 Cor. 6. 16

been ſo much abuſed. 2. The Papiſts, have not only defiled the Ceremonies, as to ſome individuals of them; but likewiſe as to the whole kind, and that by a general conſecration. As to inſtance in the Sign of the Croſs; Pope *Stephan* the 5th conſecrated it to ſuch and ſuch Idolatrous uſes in general: by virtue whereof every individual Croſs is an Idolothyte, and ſo unfit for religious uſe. For, as *the Jews* in conſecrating the *ſheaf of the firſt-fruits*, conſecrated the whole harveſt; and as *Nebuchadnezzars* Prieſt in offering *one diſh upon the altar of Bell*, hallowed all that was upon the Table, ſo that *Daniel* would not eat of any part thereof, leſt he ſhould *defile himſelf*; ſo this Pope in conſecrating the ſign of the Croſs in general, conſecrated every individual Croſs in particular, and hath thereby faſtened ſuch defilement on it, as all the water of *Tiber* will not waſh off.

Decret. part 3. diſt. 5. c. 10.

Levit. 23. 10.

Dan. 1. 8.

Qu. 32. Whether, if our Adverſaries will be deviſing and determining ſuch matters of Decency and Order, ſhould they not pitch upon ſuch things as are not only free from the forementioned evils, wherewith the Ceremonies ſtand juſtly charged, but likewiſe have in them ſome good? They ſhould not only ſee that what they decree and appoint be lawful, but that it be good, expedient and edifying. Our *Saviour* tells us that *the unſavoury Salt, which is good for nothing, is caſt forth.* And though ſomethings that *Paul* was moved to do, were in themſelves *lawful*, yet becauſe they were not *expedient* and *edifying*, he would not do them. *All things* (ſaith he) *are lawful unto*

Mat. 5. 13.

1 Cor. 6. 12.

unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. He would not use any indifferent things, how innocent soever they were in themselves, or how eminent soever the persons were that commended or urged them, any further than Christian wisdom and charity told him they were *expedient*. And he did not only endeavour to promote *expediency* and *edification* in the use of indifferent things in his own practise, but also exhorted others to do it.

1 Cor. 14. 26. *Let all things* (saith he) *be done to edifying.* There should not any thing come into, or continue in the house of God, but what may do service in it. The *Jewish* Ceremonies were laid aside for this reason, because *they did not profit such as were exercised therein.*

Heb. 13. 9. Those then that bear rule in the Church, must not only see that what they institute and injoyn be *not evil*, but likewise that it *be good*. They must not only see that it tend not to the *hindrance* of the Gospel, but to the *furtherance* of it. If they must beware *of idle words*, then much more of *idle and unprofitable works*. *Peter Martyr*, *Chemnitius*, and other reformed Writers teach, *That all Ceremonies whatsoever that are inexpedient and unuseful, ought to be thrown out of the Church.*

Mat. 12. 36. Eph. 5. 11 Loc. Comm. class. 4. c. 4. s. 4. p. 771. Exam. part. 2. de rit. p. 228. Comment in 2 Cor. 5. T. 3. de effect. sac. l. 2. c. 32. p. 95.

And some of the *Papists* say the same. *Aquinas* saith, *It is sufficient for the casheering of a thing that it be not profitable or edifying.* Nay *Bellarm.* renders this as the reason wherefore the Traditions of the *Scribes* and *Pharisees* were unlawful, *because they were vain and unprofitable.* Some amongstus demand, *What hurt there is in*

the

the Ceremonies, and *what evil we can see in them*? Now this even in the judgement of Papists is a frivolous question; for we must not only see that what we use in the Worship of God, be *not evil*, but that it *be good*; not only that it be *not hurtful*, but *that it be helpful*. And how then will our Adversaries justifie the Ceremonies, since they are so far from being *good and helpful*, that they are many wayes *evil and hurtful*. They disturb the peace of the Church, destroy Christian Liberty, occasion the displeasing of Magistrates, throw out many hundreds, if not thousands of godly Ministers, suppress the preaching of the Word, bring it into contempt, draw away the hearts of people from spiritual matters, undo multitudes of families, ingross much precious time which is spent in the study explaining, opposing, and defending of them, grieve many good Christians, cause many to separate from our Congregations, and some to leave the Nation, draw upon us the censure of forreign Churches, harden Papists, weaken the Protestant Interest, and rejoyce Satan and all that bear ill will to us. Or if you would rather have it from the mouth of a stranger, who may be supposed to be more impartial in the case (though I alledge nothing but what is too well known to be denied) hear the learned and judicious *Zanchius*; speaking of the Surplice, and such like Vestments, *They avail not* (saith he) *to edification, that is, to further piety, but rather tend to the overthrow of it: nor to any good order, but rather to disorder, for they confound godly and wicked Pastors; whereas it is meet*

Epist. ad Regin. Eliz. col. 247.

meet and equal that they ſhould be diſtinguiſhed from one another, even by their garments. Neither do they make Chriſts Spouſe comely, therefore we ought not to yeeld to them. And a little after, *What profic or wholeſome uſe* (ſaith he) *can Chriſtian People have by them? On the contrary we have ſhewed, that godlineſs is weakned by them, the pure Worſhip of God is violated, Popiſh Superſtition is by little and little called back, the godly are offended, the wicked are confirmed and hardened in their ungodlineſs; the weak in Faith are brought into hazard of their Salvation; they are occaſions of many evils given. Monks and other popiſh Preachers are hereby helped to confirm their followers in their ſuperſtition; the wrath of God is provoked againſt us; thoſe things which God would have to be deſtroyed, are hereby builded again by us; the whole face of the Church is defiled and diſgraced; there is a foul ſin committed againſt honeſt and good Laws, forbidding the putting on of ſtrange and outlandiſh garments, and ſo the whole Church is diſhonoured, the peace of the Church, yea of many Churches is troubled; one Miniſter is ſet againſt another, the Conſciences of the godly are diſquieted, the Minds of good Men are offended, God's Spirit is made ſad in them; and this apple of contention is caſt as it were upon the Table of the gods.* Thus he. And are theſe the beſt matters of expediency that our Convocation after ſo long deliberation can help us too? The Lord in his own due time deliver his poor Church from ſuch expedients.

Qu. 33. Whether they ſhould not content themſelves with the ſame ſimplicity in the Worſhip

Worſhip of God in theſe dayes, that the primitive Chriſtians, following the ſteps of Chriſt and his Apoſtles, did content themſelves with in theirs? If they ought not, let them declare their grounds. If they ought, then what do they with ſo many gaudy inventions, which the primitive Chriſtians in their dayes knew nothing of? Had they any ſuch *ſtately Cathedrals, Quires and Organs* as are amongſt us? or if the infelicity of the times wherein they lived would not permit the actual having of ſuch things, yet did they diſcover any inclination or deſire after them? Or, to let ſuch matters wholly paſs, had they any *Croſs* in *Baptiſm*, *kneeling* at the *Sacrament*, *bowing* at the Name of *Jeſus*, *Surplices* and other Veſtments, which our Adverſaries keep ſuch ado about, accounting the Worſhip undecent, and diſorderly that is without them? No, it is well known they had no ſuch things. If you would have a particular account of the antiquity and riſe of the Ceremonies you may read *Bugenhagius* his Commentary upon *Jonah*, who hath there inſerted the Hiſtory of them, and ſhewed when and how each of them came into the Church. In the mean time hear what others ſay concerning the primitive Churches, and their ſtate, as to the Ceremonies in general.

Bullinger ſaith, *it never came into their mind that any Rite, beſide what Chriſt ordained, would profit the Church.* *Chemnitius* ſpeaking of the ſimplicity of the Apoſtles, ſaith, *it continued for a ſeaſon after, the Sacraments being adminiſtred only with thoſe Rites which have the Commandment*

De Orig. err. l. 2. c. 5.

Exam pt. 2. de Rit. p. 228.

mandment and Example of Scripture. Zanchius shewing how the Apostles upon the Ascention of Christ, abolished the Ceremonies of *Aaron*, & how the Papists call them back, saith, *Whether it be better to follow the pious simplicity of the Apostles or the impious pomp of the Papists who is ignorant?* Nay, hear what *Camero*, a noted Formalist, hath; *Let us consider* (saith he) *the Primitive Church flourishing more in the times of the Apostles than ever it did afterwards: who will not admire the great simplicity in all points, and especially in Ceremonies? for excepting the celebration of Baptism by washing of Water, and of the holy Supper according to the Lord's Institution, in taking the Bread and Wine, and distributing them after thanksgiving: excepting also the Imposition of hands upon those who extraordinarily received the holy Ghost, whether it were in a general calling, or a particular, to a charge in the Church, and anointing for a miraculous healing the sick; I say these excepted, there will not be found any other Ceremony in those primitive times; so admirable was their simplicity.* And herewith agrees that which *Rhenanus* tells of *Winefridus*, born at *Kirton* in *Devonshire*, afterwards sirnamed *Boniface*. Being asked *whether it were lawful to sacrifice with wooden Chalices?* he answered, *that in old time there were Golden Priests and Wooden Chalices, but now Wooden Priests and Golden Chalices.* Which saying *Durand.* himself, though so great a patron and friend to the Ceremonies, makes use of to shew how the state of things was altered, and how unlike the times wherein he lived were to the primitive. Then there was

Epist. ad Reg Eliz col.243.

De Eccl. Rom. Præjud. c. 10. p. 560.

Rer. Ger. l.2: p.98.

Ration, l 1 de Picturis. & Cortinis & ornamentis Eccl. f.7.

was more of inward zeal, and less of outward pomp; but now there is more of outward pomp, and less of inward zeal. Then the minds of Christians were set upon Prayers, Tears and Martyrdom; but now they are set upon Ceremonies, and how they may do all things in state, and please the eyes and ears of carnal sensual people, who had rather hear a *tinkling Cymbal*, than the sound preaching of the Word. How our Adversaries that so much cry up the *Primitive Times*, and upon all occasions are urging us with them, will justifie this their departure from them, I see not.

Qu. 34. Whether they should not consult the proceedings of the best Reformed Churches, and so far as they act according to the common Rule, hold communion with them? Certainly *Jesus Christ* would have them to do it. He would have his whole Church, to be *as a City compact together*. He would have all his Servants to *be one*, and to hold communion with each other, and prayeth that they may do it, suggesting that his Name and Glory are concerned in it. *Neither pray I* (saith he) *for these alone, but for them also which shall believe on me through their word; that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the World may believe that thou hast sent me.* It's true, we are mainly to endeavour union in Faith and the principal Doctrines of Religion, but yet we are not to neglect it in other things so far as it is attainable, but to do all we can to procure it. *Jo-*

Ps. 122. 3.

John 17. 20, 21.

sephus

Cont. Ap. l. 2. p. 1072. Sephus saith, *To worship one God all after the same manner, and nothing differ in manner and conversation one from another, is the only way to establish amity and concord in a Commonwealth.* And our Adversaries themselves when they are pleading for Uniformity in our own Nation, can tell us, *that from diversity shews dislike, from dislike, enmity; from enmity, opposition; and from opposition, separation and schism.* And is Uniformity in the outward mode of Worship, so necessary amongst particular Churches in the same Nation, and is it not at all necessary with Churches of different Nations, agreeing with us in all points belonging to the foundation, and bordering thereupon? Is not the Name and Honour of Christ concern'd as well in the one as in the other; nay, more conspicuously and eminently in the one than the other? Wherefore then, whilst they are such pretenders to Uniformity, do they leave their Brethren, and retain the Ceremonies which they have cast off? What the common judgement and practice of the *Protestant* Churches is, we may without troubling our selves with particular inquiries, learn from what is suggested to us in general by the great *Chamier*: Discourfing of the Rites of Baptism, and condemning the *Papists* for using so many things in it, not appointed by Scripture, he comes to examine the Answer given in by *Vasquez*, who alledgeth the same against us; to whom in the name of the *Protestant* Churches in general, he makes this Reply. *We observe* (saith he) *comely circumstances in the celebration of the Sacrament, but*

Bishop of Worcest. Letter touching Mr. Baxter, p. 18.

Panstrat. t. 4. de sacram. l. 15: c. 16. sect. 27. p. 297.

but we justly condemn those who have added such things, unto which they have fancied mysteries and proper significations, and that of those effects which appertain to the Water of Baptism; as though the work must be twice or thrice done, and that divine Institution were nothing, or not sufficient, unless helped out by humane temerity. And this *Bellarmine*, who had been amongst the *Protestant* Churches, observed of them; and therefore having spoken of their own stately Cathedrals adorned with *Crosses, Images, Altars, Lamps*, and how they beget devotion, saith, that *in the Temples of the Hereticks there is nothing but a Pulpit for the Minister to preach in, and a Table to receive the Communion from.* And he after mentions it as the common opinion of *Protestants, that God is not to be worshipped by any Ceremonies, but such as he himself hath appointed.* Notwithstanding this, *Mounsieur Durell* would perswade us that the reformed Divines beyond the Seas are for humane Ceremonies, and that they approve of ours as lawful and commendable. And for proof hereof he produces many testimonies, but how far they fall short of doing what he would have them, I leave to the intelligent and observant Reader to judge. He that in perusal of him will but remember to distinguish betwixt *all* Reformed Divines beyond the Seas, and *some few:* betwixt what those few say upon *certain evidence* of the state of things amongst us, and what upon *palpable mis-information:* betwixt what they say of *Circumstances of Decency and Order*, and what they say of *Ceremonies in a proper sense*: betwixt

T. 3. de eff Sacram. l. 2. c. 31. p. 92, 93.

what they ſpeak as to an extraordinary juncture of things, or *ſpecial caſe*, ſuch as ours was when we came out of Popery, and what as to a ſtate of *Liberty*: betwixt what they ſpeak out of their *compoſed ſtanding judgment*, & what out of *meer ſympathy and compaſſion* to their afflicted, ſuffering brethren, and the Churches then under their charge; he, I ſay, that will but obſerve theſe and ſuch like diſtinctions, will eaſily ſee that all his teſtimonies wherewith he makes ſuch ado, have little in them for him. You have already heard what *Chamier* in the name of his own, and other Churches ſpeaks. And you have heard likewiſe what *Bellarmines* obſervation was of them. Were it needful I might weary you with Teſtimonies both of *Proteſtants* and *Papiſts*, to the ſame purpoſe; but I ſhall only offer to you one, inſtead of many. It is that of Dr. *Bilſon*, afterwards Biſhop of *Wincheſter*, who ſpeaking to the *Jeſuites*, of ſome of the Reformed Churches of greateſt eminency, which they inſtanced in as moſt favourable to their Religion, he tells them, *That they were ſo far from admitting the full doſe of their Hereſies, that they could by no means digeſt one dram of their Ceremonies.* Now if Uniformity be ſo neceſſary, and the Churches beyond the Seas have layd down the Ceremonies, wherefore do not our Adverſaries do the like? Where do they ſtay behind their Brethren? Wherefore, like the men of *Judah*, are *they the laſt to bring the King back to his Throne?* Wherefore do they ſtil retain the Ceremonies, to the offending of their Brethren, the drawing

Of Chriſtian ſubjection, Part 1. *p.* 31.

2 *Sam.* 19.12.

ing of their cenſure upon them, and the begetting of uncomfortable jealouſies and differences? Whether doth not this their unneceſſary departing from them, lay them under the manifeſt guilt of Schiſm? Amongſt other unjuſt imputations that they labour to aſperſe us with, they commonly charge us with *Schiſm*, becauſe we joyn not with them in the Ceremonies, and are not they in the mean time more truly and eminently guilty of it, when they will not joyn with other Churches in aboliſhing and caſting them away? *Is there not more danger* (as a friend of theirs very juſtly demands) *the ſcandals of Churches than perſons?* But perhaps they'l ſay, *That the Churches beyond the Seas have left us, and not we them, and therefore if they'l have Communion with us in the outward Forms of Worſhip, it's fit they ſhould return, and fall in with us, not we with them. Anſw.* That they have left us, is true, but little either to our credit, or their diſparagement; for they have left us no otherwiſe than we have left the *Papiſts*; ſo that they may take up Biſhop *Jewels* words, and ſay concerning us, as we in him, ſaid concerning them. *We have departed from them, and for that cauſe give thanks to God, and gratulate our ſelves in it; but from the Primitive Church, from the Apoſtles, from Chriſt, we have not departed.* As it is not the ſuffering, but the cauſe that makes Martyrdom; ſo neither is it in the judgement of our Adverſaries themſelves, the departure, but the cauſe that makes the *Schiſm*. And therefore we are to enquire whether they had not cauſe to depart from us;

Mr. Stillingf. in Iren part 1. c. 6. p 128.

Apol Ecc. Angl. p. 135.

See Mr. Cheynel of Socinian iſm. p. 64, 65.

If they had, the charge of *Schism* falls not upon them but us, who occasioned their departure. But admit they and we stood upon even terms, yet it is more reasonable that we should fall in with them than they with us. 1. Because they *were before us in Christ*, lead the way in the Reformation, and delivered the Gospel to us; so that they may reason with us, as *Paul* with the *Corinthians, What? came the Word of God out from you, or came it unto you only?* 2. Because they exceed us both in number and greatness. And it was the course of the Ancients (as one hath shewed by several instances) to take that way which the greatest number of Churches did chalk out to them. Nay, and our Adversaries themselves, when we urge them to wave the Ceremonies, answer us with disdain enough, and ask, *Whether they being the greater number are to give place to us, or we to them?* Now if there be reason that in lawful matters the less number of persons, of the same Nation, should give place to the greater, is there not likewise reason that in lawful matters (such as the abolishing the Ceremonies is) the less number of Churches of divers Nations, should also in order to the perfecting of Communion, give place to the greater?

1 *Cor.* 14. 36.

Mr. *Park.* *of the Cross, pt.* 1. *c.* 3. *sect.* 16. *p.* 159.

Qu. 35. Whether should they not tread in the steps of godly and holy Martyrs, *who loved not their lives unto the death*, but sacrificed them in the cause of Christ? I propound this the rather, because they urge it as a considerable evidence of the lawfulness of the Ceremonies, that

that ſome godly Martyrs in their life time, allowed and made uſe of them. Now if it be any evidence of the lawfulneſs of them, that ſome godly Martyrs allowed and made uſe of them, is it not much more an evidence of the unlawfulneſs of them, that in thoſe dark times wherein *the world wondred after the Beaſt*, and doted on his Superſtitions, there were yet found many holy men, who afterwards died Martyrs, that utterly diſliked and condemned them? What then will they ſay to the Old *Waldenſes*, ſo famous for their Orthodoxneſs and purity? Did not thouſands of them dye Martyrs? And did they not conſtantly refuſe to conform to any of thoſe Ceremonies of the Church of *Rome*, which they perceived *to have no neceſſary uſe in Religion, but tended rather to ſuperſtition than edification*? Did they not contemn all Cuſtoms of the Church which they *read not in the Goſpel*? and did they not hold that *thoſe things which were appointed by the Biſhops and Prelates, were not to be obſerved, becauſe they were the Traditions of men and not of God*? And doth not *Thuanus*, a late Popiſh Hiſtorian, upon this ground liken them to the Puritans of *England*? And whoever will but take the pains to compare them, will find that as they were acted by the ſame Spirit, and walked by the ſame Rule, ſo they maintained the ſame Principles, and ſuffered in the ſame Cauſe. But leaving them, what will our Adverſaries ſay to *Rogers*, *Hooper*, *Ridley*, *Bradford*, *Hawks*, *Philpot*, *Gibſon*, and *Denly* and others of our own Nation? Were not

See Hiſt. of the Wald. pt. 3. l. 1. c. 6. p. 43, 46.

Hiſt. ſui. temp. t. 1. l. 6 p. 177

See Acts and Mon hiſt. of their Lives.

not they men famous for their holineſs and zeal? Did they not dye Martyrs, and did they not reſolutly proteſt againſt the Ceremonies, declaring *they would uſe none but thoſe inſtituted by Chriſt*? If then either the judgment or practiſe of holy and bleſſed Martyrs take place, the Ceremonies muſt down.

Qu. 36. Whether ſhould they not take counſel of, and imitate our former grave and learned Biſhops, that by their excellent labours have made themſelves famous throughout the Churches? If they ſhould, what will they ſay to *Hooper*, whom I mentioned before, who was not only a Biſhop, but a Martyr? or what will they ſay to *Jewel*, *Pilkinton*, *Weſtphaling* and others, who notwithſtanding the ignorance and Superſtition of the times wherein they lived, and the eminent places they ſupplied in the Church, did for all that, not only exerciſe much moderation, and forbearance in the matter of the Ceremonies, but alſo gave evident Teſtimonies of their diſlike? The truth hereof is ſo evident, that *Mounſeur Durell* doth of his own accord, not without ſome ſhew of relenting, confeſs it. Speaking of Biſhop *Hooper*, he ſaith, *It is well known, that good and pious man, who ſuffered death for the teſtimony of Chriſts truth (together with many other godly Biſhops of the Church of* England) *had a ſtrange weakneſs about the Ceremonies, of which he could not be cured by any of his friends.* As then, the unlawfulneſs of the Ceremonies is a point that hath been ſealed by the blood of zealous and holy Martyrs,

View of Government, p. 259.

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so it hath been attested by the judgement and practice of grave and learned Bishops.

Qu. 37. Whether, leaving the pious simplicity of the Primitive Christians, Reformed Churches, Faithful Martyrs, and godly Bishops, do they well to go to the Vestry of Antichrist, and there take up a company of gaudy Vestments (with other superstitious stuff) bring them into the house of the Lord, and there make use of them in his Worship, to the great grief of their brethren that would fain see it carryed on in a more pure and holy manner? If *Achan* sinned *in bringing a Babylonish garment into the Camp of Israel*, and if *Tobiah* sinned *in bringing his furniture into the chamber of the House of the Lord*, and that so greatly, that *Nehemiah was sorely grieved at it*; what then do these men do in bringing such a deal of Antichrists stuff, polluted with his abominations, not only into the Camp of *Israel*, or into the Chamber of the House of the Lord, but into the House it self, nay to the very Altar thereof? *Josh.* 7.21 *Neh.* 13.8.

Qu. 38. Whether, is not this putting of themselves into the garb of Antichrist, a wearing of his Livery, and a doing of special honour to him? That is too manifest to be denied. And shall those who pretend to be godly Bishops go and do special honour to him? Would not *Mordecai*, though commanded by the *Persian* King, bow or do reverence to *Haman*, because he was an *Amalekite*, and of a stock that God would have destroyed; and yet shal they go and *Esth.* 3.2.

do honour to Antichrist, the implacable enemy of the Son of God, whom he will ere long *consume with the spirit of his mouth, and destroy with the brightness of his coming*?

2 Thess. 2. 8.

Qu. 39. Whether, is not this putting of themselves into the garb of Antichrist, and wearing his Livery in the use of the Ceremonies, an assuming of his Image, and a receiving of his Mark? The holy Ghost shews, that as Christ hath his Mark, wherewith he seals his Servants, and distinguishes them from others; so Antichrist hath his mark, wherewith he also seals his servants and distinguishes them from others. Now the Ceremonies being *propria insignia*, or special badges or notes of discrimination, *whereby* (as *Bellarm.* teaches) *he will have his vassals distinguished and known from those of other Religions*; whether may they not be said to be this his mark, and those that use them said to receive and bear it? If Writers of great eminency and authority are not mistaken they may. *Pareus* approving of the judgment of Dr. *Abbot* Bishop of *Sarisbury*, saith, *His mark is twofold, the one common to all, the other peculiar to those that buy and sell. To that which is common* (saith he) *belong those things, which he hath commanded to be in the common use of all; as the observation of Fasts, and Feasts, instituted by him, the adoring of the Hoast, the Kiss of peace, the worshiping of Images, auricular Confession, the performance of the penitential Rites, and the rest of those things required of him, not of God. But the peculiar mark* (he saith) *is the Oath of the Spi-*

Rev. 7. 3. 13. 16.

T. 3. de Eff. Sat. l. 2. c. 31. p. 93.

Comment in Apoc. 13. 16.

Spiritual Buyers and Sellers, wherewith binding themſelves as in a ſpecial Bond, they promiſe Obedience and Subjection to him, and for a teſtimony thereof, they are ſeparated and divided from the reſt of the Church, by certain particular Rites and Religions, preſcribed by him, as Vows, Unctions, Shavings, Veſtments. Thus he. Who though he do not place the mark of the Beaſt ſolely in the Ceremonies, yet he teaches that they are comprehended in it. But the Divines of *Germany* who oppoſed the *Interim*, reduce it to a narrower compaſs, and tell us, that *the Popiſh Rites urged upon them, were the very Notes, Characters, and Name of the Beaſt; and that the third Angel appointed to preach againſt the Image of the Beaſt, and the receiving of his Mark, is no other than the Miniſters that withſtand the tail of Antichriſt left behind him in the Church.* Others do yet reſtrain his mark to a narrower compaſs, and ſay, *That the holy Ghoſt doth in an eſpecial manner aime at the Sign of the Croſs in it.* And to render it more probable, we may obſerve this, That as there is not any Rite which the Papiſts more dote on, imploy and abuſe than it, ſo it is that which they make uſe of more than any, to diſtinguiſh them from others. What more ordinary, when they are in a ſtrange place, than to notifie to one another who they are, by making with the hand a Sign of the *Croſs*, as if that were the very *Badge* of their Religion? But admit that we could not make it out to our Adverſaries, that either the *Croſs* in particular, or the *Ceremonies* in genetal, are the mark of the Beaſt, yet whether

Schluſs. catal. t. 13. p. 593.

See Napier and Carthw. in loc.

ſhould

ſhould they make uſe of them (eſpecially they being in other reſpects, as you have heard, ſo evil) ſince ſuch learned and judicious men have reputed them to be it? If the Commands in Scripture touching the avoiding of Scandal, matters of bad report, and ſuch like things, be of any force, they may not do it.

Qu. 40. Whether this their taking up and uſing the Rites and Ceremonies of Antichriſt be not (at leaſt in a degree) a giving him the right-hand of fellowſhip and an holding *communion* with him? That cannot reaſonably be gain-ſaid; for as both the notation of the word, and the ſtanding uſe of it ſhews, Communion is no more then *Coitio in Unum*, or a becoming of one, whether in judgment, affection, priviledges, obſervations, or any other thing wherein we are capable of joyning. So far as we differ from any Sect or Society in any of theſe things, ſo far we fall ſhort of *Communion* with them; and ſo far as we agree or are one with them in them, ſo far we may be ſaid to hold *Communion* with them. And therefore if our Adverſaries agree with Antichriſt, and are at one with him as to the Ceremonies he uſes, ſo far they muſt needs be ſaid to hold *Communion* with him. And may they lawfully hold *Communion* with him? Is he not an Apoſtate, an Heretick, an Idolater? Nay, is he not (as his Name imports) the direct enemy of Jeſus Chriſt and his Truth? And hath not God expreſly prohibited us to hold *Communion* with ſuch as are his enemies? hath he not forbid-

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den us the use of many things unquestionably lawful, nay in some degree necessary, and that for this very end, that we may not hold any fellowship with them, or seem in the least to approve of their wayes? Read the places in the Margent, and orthodox Expositors upon them, and you shall see that as he forbad his people in former times (and us in them) *in general*, to do after the manner of other Nations, so likewise, that the reason wherefore he forbad them such and such things *in particular*, and blamed them for the use of them, was because he would not have them to hold fellowship with them, or become one with them. And hence we find that his servants in after-times, understanding this to be his will, were very cautious of having any thing to do with such kind of People, either in Religious or Civil matters. Historians tell us of the Christians of former times, that *of all other things they took care in this, that they had nothing common with the Manners and Customs of the Heathens.* Nay, such was their holy zeal and caution, that let them be *Heathens, Jews, Hereticks* or what they would, they would not have *Communion* with them, no not in the smallest matters, unless they would lay down their enmity, come into Christ, and close with his truth and wayes. They would not *worship towards the East, wear Garlands, Fast on Fridays, bring Wine and Cakes into the Church, sing Songs of Hallelujah and joy on the Calends of January, celebrate Birth-days, set Lights at their doors*, because they would not symbolize with *Heathens*. They would not ob-

Exod. 20. 25, 26. 14. 1. *Lev.* 18. 3 19. 19, 27 28. 20. 23 *Deut.* 12. 30. 1 *Sam.* 6. 8. 1 *Chr.* 15. 13. 2 *Kings* 16, 11. 2 *Chr.* 13. 9 *Ezek.* 8. 16. 11. 12 *Hos.* 2. 16 *Mat.* 6. 7

Cent. Magd. cent. 3. *c.* 6. *col.* 141.

See Mr. Parker of the Cross part. 1. *c.* 3 *sect.* 16. *p.* 157, *&c.* *Ames fresh suit part* 2. *p.* 438.

observe Easter at the usual time, look in Prayer towards Jerusalem, use the word Priest or Sacrifice, forbear decking their houses, or dressing of meat on the Lords day, or have a Lamb to represent Christ; becauſe they would not hold Fellowſhip with the *Jews*. They would not *Faſt on the Lords day, uſe Trin-immerſion in Baptiſm, abſtain from Fleſh, have Lights in their Worſhip, ſhave their Heads, ſo as to leave long hair below*; and all becauſe they would not do after the manner of the *Hereticks*. And they who ſtood out in this zealous oppoſition againſt theſe enemies of the Truth, were not a company of the Vulgar ſort only, who commonly have a zeal that is not according to knowledge, but the *eminenteſt Lights* of the whole Church, and the *ſtrongeſt defenders* of the Chriſtian intereſt. Neither were they a few of thoſe only, acting *ſingly* and *privately*, but whole *Councils*, both *Provincial* and *General*, and thoſe too of the moſt *Orthodox* and *Famous* that ever were ſince the Apoſtles times. Neither did they ſtand out in *Religious* matters only, but alſo in ſuch as were of a *civil* & *common* nature; nor in ſome *weightier* things only, but alſo in ſuch as in themſelves were *ſmall* and *trivial*, as the *wearing of a Garland, celebrating a Birth-day*, and the like, thereby declaring to the World their utter deteſtation of them and their wayes. And if we come nearer our own times, and conſult the Writers of the Reformed Churches, we ſhall find that they (treading in the ſteps of the Ancients, and imitating their godly zeal) do unanimouſly cry down *Communion* with the

enemies of the Truth, whether *Infidels*, *Idolaters*, or *Hereticks*, as not onely *unlawfull*, but *pernicious* and *dangerous*. *Zanchius* tells Queen *Elizabeth*, that *we ought to have nothing at all to do with the Papists in the business of Religion, save in those things which they have common with the Apostles*. And *Gualter* saith, *that common sense admonisheth Christians to abstain from all the Rites and Ceremonies of Infidels and Hereticks*. To these I might add many more, speaking to the same purpose, but it is done by others, and therefore I forbear. Besides, that we should thus decline communion with Infidels and Hereticks, is a Truth so plain, that several of the Papists themselves, though the greatest users of forreign Rites, do own and teach it. *Gratian* speaks against the *observing the Calends of January, and adorning of houses with Laurel and green Boughs, because the Pagans did so*. And *Baronius* would not have Christians *to celebrate Play-dayes in the beginning of the Spring, because the Heathens were wont to do the like in honour of the Mother of their Gods*. And *Bellarmine* tells us, that *shaving was forbidden the Jewish Priests, lest they should be like to the Priests of the Gentiles*. And *Vasquez* saith, *that God forbad the Israelites the use of Images, and the setting up of Stones and Monuments, because he would not have them like the Canaanites and other Idolaters*. And as for Hereticks, the *Rhemists* will not have us so much as use their words. *We shall* (say they) *keep the Faith of our Fathers, if we keep their very words; but avoid we the words of Hereticks, although they seem to have no harm*

Epist. ad Reg. Eliz. col. 243.

Com. in Luc. 11. fol. 309.

Ames fresh suit, part 2. p. 456.

Decret. part 2. caus. 26. q. 7. c. 13.

Annal. ad ann. 184.

T. 2. l. 2. de Monac. cap. 40. p. 200.

De Ador. l. 2. disp. 4. c. 3.

Annot. in 1 Tim. 6. sect. 4.

harm in them. Now things being thus, that the People of God must not do after the manner of such as are of a strange Religion, nor hold communion with them; how, on the one hand, will the Papists justifie their doing after the manner of Heathens, Jews and Turks, and holding communion with them? and how, on the other hand, will our Adversaries justifie their doing after the manner of the Papists in the use of their Ceremonies, and holding communion with them therein?

Qu. 41. Whether this their giving to the Papists the right-hand of fellowship, and holding communion with them in their Ceremonies, be not likely to beget in them a greater liking of their way, and to confirm and settle them in it? Whether instead of bringing them over to us, is it not likely to beget in them hopes that we will return to them? Hear what *Zanchius* saith. *This recalling* (saith he) *of Popish Garments, your gracious Majesty may believe me, will be a greater evil than perhaps it may seem, even to wise men, at the first blush. For methinks I see and hear the Monks crying out with very loud voices in the Pulpits, both confirming their followers in their impious Religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queen of* England *also, a most learned and prudent Princess, begin by little and little to come back to the Religion of the holy Church of* Rome, *the most holy and sacred Vestments of the Clergy-men being taken on again? We are to be in good hope that the day will come, wherein they will at length, though now they be thought*

Epist. ad Reg. Eliz. col. 243.

thought to be dead, recal also all the other Rites and Sacraments of the holy Church of Rome. *These and such-like words, no doubt, most prudent Queen, the Moncks and Jesuites will use in the Pulpits. For they take all occasions to confirm their Superstitions. Therefore to recal these stinking Garments, and other rubbish of the Popish Church, into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirm & harden themselves and theirs in their Superstitions, and also to help them in this business?* Thus he. And it is well known that our using of their Rites and Customs doth furnish them with Arguments against us, and supply them with somewhat to say in their own defence. They do not onely argue for their *Mass-Book* from our *Service-Book*; and the necessity they ascribe to the *Sacrament* from our *private Baptism*; and their *Absolution*, *Auricular Confession*, and *Sacrament* of *Penance*, from our *Absolution* of the Sick, prescribed in the aforesaid *Service-Book*; but they likewise argue for their *Cross* from *ours*; and for other Rites used by them, from those used amongst us. And thus the Fathers of our Church, who yet would be looked upon as the onely walls of Papists, instead of refuting the Arguments they had before, help them to new ones; and instead of convincing them of their errors and evil ways, and reducing them from them, encourage and settle them in them. And shall the *Prophets of Jerusalem, strengthen the hands of evil doers, that none return from his wickedness?* Let them know for this, that if they repent not, *the Lord will*

See Mr. Parker of the Cross part 1. c. 3. sect. 6. p. 135.

Jer. 23. 14, &c.

will be againſt them, and that he will feed them with wormwood, and make them drink the water of Gall; and that *his whirlwind ſhall go forth in fury againſt them, even a grievous whirlwind, and it ſhall fall grievouſly upon their heads.*

*Qu.*42. Whether this their zealous retaining the Ceremonies of the Papiſts, and holding communion with them therein, be not an argument that they have a ſecret deſign, when the wind ſtands right, to return to them again? If they have not ſome purpoſe that way, what's the reaſon that notwithſtanding all the ſollicitations and intreaties of their Brethren, to lay the Ceremonies aſide, and all the unhappy conteſts they have occaſion'd amongſt us, they will not be got to do it, but chooſe to hazard Religion, Peace, Laws, Liberties and all, rather than they wil part with them? What doth this hold forth, but that they uſe them in a *Sacramental ſenſe* indeed, that is, to ſignifie to the Papiſts that they have a ſecret reſpect for them; and that as they came from them, ſo they have a purpoſe to return to them? Whether it be ſo or no, I will not poſitively affirm, but it is manifeſt the Papiſts hope it is ſo, and we fear, if opportunity ſerve, it will prove ſo. If they would have us to lay aſide our jealouſies, let them lay aſide the Ceremonies that do occaſion them. It hath been uſual that when any Nation or People have ſet up ſuch a Religion, whether good or bad, they have alſo ſet up the Ceremonies of that Religion. When the *Iſraelites* fell to the worſhip of *Baal*, they

bowed

bowed the knee to Baal; and when they fell to the worship of the *Calves*, they *kissed the Calves*. So when *Gregory* sent *Augustine* the Monck hither into *England* to reform things amongst us; and when one of his Successors Agents swore *Jerom* of *Prague* to the Church of *Rome*; and when the *Emperour* urged the *Interim*; they each of them exacted *assent to*, and *complyance in* the Ceremonies. And so, on the other hand, it hath been usual that when any Nation or People have thrown out such a Religion, they have with it thrown out the Ceremonies belonging to it. When the *Israelites* threw aside the worship of *Baal* and the *Calves*, they neither bowed to the former, nor kissed the latter; but as they despised them, so they did their Ceremonies. And when the *Heathens* forsook their Idols, and turned *Christians*, they also forsook their Ceremonies, refusing (as I have before shew'd) to have any thing common with them, or those that worshiped them. So when the Churches beyond the Seas cast off Popery, they likewise cast off the Ceremonies belonging to it, not suffering so much as a dram thereof to remain. As the morning ushers-in the day, so the Ceremonies of any Religion tend to the introducing and bringing-in of that Religion. And therefore (saith *Augustine*) *If ye enquire how the Pagans may be convinced, how they may be enlightned, how they may be called to Salvation, forsake all their Solemnities, forsake their trifles; and if they will not consent to our Truth, let them yet at the least be asham'd of their own paucity.* And upon this ground Pope

1K.19.18 *Hos.*13.2. *Beda hist Angl.l.2. c.2.fo.57* *Concil. Constantiens. sess.* 19. *Genebr. chron. ad an.*1549. *Tom.*10. *de Verbis dom. ser.* 6.*fol.*56

Decret. part 2. caus. 26. q. 7. c. 14. *Zechary* proceeded; and therefore when he saw some celebrate the *Kalends* of *January*, and feast and dance after the manner of the *Pagans*, he forbad them to do it, for this reason, *lest Paganism should re-pullulate and spring up again.* And have not we cause to fear, lest the retaining of Popish observations, may occasion the springing up again of Popery, as well as those men had cause to fear lest the retaining of Paganish observations, might occasion the springing up again of Paganism? I believe all those that are affected to the Protestant Interest as they should be, judge we have. *I would* (saith *Peter Martyr*) *that those who think these things should be retained amongst us, saw that the continuing of them will indanger the removal of the Gospel.* But it was not he only that saw danger in it, but others likewise, who thereupon warn'd us to beware of it. *Goulartius* saw so much danger in the very Cross, that he saith, *If we mean to maintain the Doctrine of* Christ crucified, *we must abolish it.* Let not therefore our Adversaries think it strange that upon our observing their tenaciousness of the Ceremonies, and lothness to part with them, we become jealous that they have more respect for Popery than they would have the world to think they have; and that if circumstances would fairly concur, they would attempt the bringing of us back to our former state.

Ep cuidā Amico in Angl. p. 1125.

In Cyprian. ep. 56 not. 31.

Qu. 43. Whether is it not probable (all things considered) that they retain the Ceremonies on purpose to serve them as instruments in the promoting of Popery? Whether is

is it not to be feared that they retain them to keep up the memory of it for the preſent, and to ſerve them as Engines to help them to wind it in amongſt us when a fit opportunity preſents it ſelf? They know very well that the Ceremonies of *Rome* may be of great uſe to them to prepare the people for the Doctrine of *Rome*; and that if ever they can get Popery in amongſt us, it will be no ſmall advantage to them to tell the people, that the Ceremonies and Doctrine of *Rome*, being like the Harlots attire and ſongs, both of the ſame ſtamp, they ought to go together; and that therefore as they have hitherto uſed the former, ſo it is fit they ſhould now cloſe with the latter. As for the peoples fleeing to diſtinctions, and telling them that though they uſed the Ceremonies of the *Papiſts*, yet they uſed them not in that ſenſe that they do, not one in a thouſand (as they themſelves know and confeſs) is able to do it; and if they could, yet how ſoon can they take them off it? How eaſily can they tell them, that as the Popiſh Ceremonies are Images, ſo were theirs; as the Papiſts make their Ceremonies neceſſary, ſo did they theirs: as they aſcribe efficacy to their Ceremonies, ſo did they to theirs. With theſe and ſuch like Anſwers how eaſily will they take the ignorant people off what they will have to alledge in their own behalf? And what a ſnare then will the people find themſelves in? what a temptation then will they lie under, to ſubmit to whatever they will urge upon them? Now this our Adverſaries know; and therefore, I ſay, ſince they urge

See Hooker Eccl. Pol. l. 5. ſect. 65.

the Ceremonies with so much zeal, that they will not be got upon any terms to lay them aside, but will part with Peace, the preaching of the Word, Religion, and all, rather than let them go; is it not likely in the judgment of any indifferent persons, that they intend them as Engins to draw in the body of Popery, when an opportunity for such a work offers it self? Sure I am that divers learned men in a parallel case thought as much. Witness what the Divines of *Hamburgh* say concerning the Ceremonies of the *Interim*. *These indifferent things* (say they) *are nothing else but the seeds of corruption, the nerves of Papistical Superstition, and the little passages by which our Adversaries endeavour to creep into our Churches, that they may turn them off the foundation.* And the Divines of *Saxony* speak to the same purpose. *Satan* (say they) *from these small beginings of the Ceremonies makes progress to the corruption of Doctrine it self.* And *Sleidan* tells us, that the reason wherefore the Protestants disliked the *Interim*, was, because they looked upon it *as that which would open a way to the body of Popery.* Many amongst us are ready to say, Alas, what are two or three Ceremonies? what danger is in them? what are they to the business of Popery? but we see the Protestants of *Germany* thought otherwise, they look'd upon them as the in-lets of Popery, and upon that consideration withstood them. And how well is it known that little matters have produced great events, and that smal beginings have in a short time grown up to no less than a stupendious magnitude?

Epist. ad Melanct.

Confess. Saxon. ed. 1560. Com. l. 21 p. 391.

Who

Who would ever think that a company of Moles, Froggs, and such like despicable animals, should overthrow whole Towns and Cities, and yet (as *Pliny* shews by various instances) they have done it, in *Spain*, *Thessaly*, *France*, and several other places? Who living in the Apostles times would ever have thought, had not the Scripture foretold it, that the *Mystery of Iniquity*, then in working, would ever have ascended to such a monstrous height? what a grain of *Mustard-seed* was it in those dayes? yet in a short space *it grew and waxed a great tree*, sufficient to lodge the Fowls of the Air in the proud branches thereof. But to come yet nearer to our present case; What a small matter was the *Cross* in the beginning? At the first it was only an *indifferent* thing, then became *holy*, after *necessary*, and at the last a filthy *Idol*. Now if the Cross became so great a thing in a short time, when it had not been used before, what may it (if Providence prevent not) in a short time become in these days, when it hath not only been used before, but likewise is at present of such account amongst the Papists; nay, of such account amongst us, that a Child must not be received into the Church without it? In a word; as small things as the Ceremonis seem to be, they may (if not looked to in time) come to kindle fires to burn us all to ashes, as well as other humane inventions, as small as they in the beginning, did for multitudes of our blessed Ancestors, who suffered in *Hen.* the 8th, and Queen *Mary's* dayes. That we may therfore secure our selves against

Nat. Hist l.8.c.29. p.138.

the tyranny of *Babylon*, and inherit the bleſſing
*Pſ.*137.9 belonging to her deſtroyers, let's ſpare neither great nor ſmall, but let us take even the Ceremonies, thoſe *little ones* thereof, and *daſh them againſt the ſtones*.

Qu. 44. Whether is it not evident (notwithſtanding all the advantages and opportunities we have had of carrying on the Reformation ſo happily begun amongſt us) that our *Sun* is gone back many degrees, and that we are much nearer to Popery now than we were many years ago? *Zanchius* took notice that we were gone back in his time, and told Queen *Elizabeth* of it. And ſeveral learned men have inſtanced in divers particulars, both in Doctrine and Worſhip, wherein we are nearer to Popery now, than we were in King *Edward* 6. dayes. As for Doctrine, Dr. *Ames* hath ſhewed that the Articles printed 1552. are in divers reſpects better than thoſe that have been printed and ſet forth ſince. And as for Worſhip, the Liturgy uſed then is in many particulars to be preferred before that we have now. This a learned Knight took notice of many years ago. And the caſe is plain, for in the former (as *Bucer* notes) the Convocation-houſe left ſeveral things to the peoples diſcretion, which in this they require and impoſe. *As for bowing the knee* (ſay they) *ſigning with the ſign of the Croß, elevation of the hands, ſmiting of the breaſt, and ſuch like geſtures, it ſhall be free for every one to follow his own opinion.* And as for Veſtments, Dr. *Corn. Burgeſs* hath ſhewed, and Mr. *Pryn* out of him, that the *Parliament* in

Epiſt. ad Reg. Eliz col 243.

Freſh-ſuit, part 1. *p.*115.

Europ. Spec. p. 153.154.

*Script. Angl. p.*455.

Reaſons of the neceſſity of Reform. p. 32,34.

*Pacific. Exam. p.*59.

in the 5th and 6th years of King *Edward's* Reign, did not only appoint the Book of *Common-Prayer* to be revised and amended, but that the use of the *Rotchet*, *Surplices*, *Caps*, and such like things prescribed in the former Book, should be quite laid aside. Nay our declension is so visible, that the Papists themselves take notice of it, and triumph in it. Here what a Jesuite saith. *Protestanism* (saith he) *waxeth weary of it self, the Professors of it, they especially of greatest worth, learning, and authority, love temper and moderation, and are at this time more unresolved where to fasten than at the Infancy of their Church. Their Churches begin to look with a new Face, their Walls to speak a new Language, their Doctrines to be altered in many things.* Thus you see that instead of improving the priviledges and encouragements God hath vouchsafed us, and going on forward with the work of Reformation in the use of them, we have gone much backward. Instead of razing *Babylon to the foundation*, we begin *to favour the dust thereof*, and *build again the things we have destroyed*, and so in the Apostles language, make our selves *transgressors*. *See Mr. Chillingworths Preface, sect. 20.* *Gal. 2. 18.*

Q. 45. If the Ceremonies are such Innocent, Decent, Edifying things, as our Adversaries pretend they are, how comes it to pass, that Atheists, Papists, Blasphemers, Drunkards, Whoremasters, and the whole rabble of Impious and Profane Persons are so much for them? If they are what they should be, how comes it to pass, that the Worst of Men are so in love with them, so zealous in observing them, so

violent in urging and pressing them? How comes it to pass that they are most in request where Christ is least taught, and least in request where he is most taught? *Bucer* observed long ago, *that People where the Gospel was painfully preached cared not for them, but in places where it was unknown there they reverenced them.* It is pretended that they teach the People Spiritual Truths, and Duties; but if it be so, *how happeneth it* (as Bishop *Jewel* saith in the case of Images) *that where there is greatest store of such Schoolmasters, the People are ever most ignorant?* Nay, how happeneth it, that People upon their Conversion care so little for them; nay, do thereupon take up such dislike and contempt of them? How happeneth it that their very hearts do rise against them, and that of their own accord without any perswasions to it? If they are such convenient useful things, as they are said to be, how happens it that the Worser sort of men are so fond of them, and the Better so much against them? I confess its possible that a wicked man may be in the right, when a good man is in the wrong; but yet I should think it no less than a wonder, if the profane crew, that *are Children of wrath, estranged from God*, and that do not so much *as desire the knowledge of his wayes*, should successively from generation to generation, hit upon the Truth: and that the most gratious holy men, that *are enlightned by the Spirit of God*, are under a Promise of being *led into all Truth* thereby, and that spend their days in reading the Scriptures, Praying, holding Communion with God, should

Censur. Lit. Angl c.2.p.458

Repl.art. 14.div.10 p.510.

ſhould ſucceſſively, from generation to generation, lye in darkneſs and error. Though all men are fallible, and therefore to be followed with ſuſpition and caution, yet its ſure far more likely that thoſe who *fear God*, and conſequently *have his ſecrets with them*, ſhould poſſeſs the Truth, than that a company of carnal, ſenſual diſſolute ones (for ſuch are the generality of thoſe that ſtand for the Ceremonies) ſhould do it.

Qu. 46. If the Ceremonies are what they are ſaid to be, how comes it to paſs that God doth not ſet his ſeal to them, own them and bleſs them? How comes it to paſs that thoſe Miniſters who are the moſt zealous defenders, urgers, and obſervers of them, are ſo inſucceſsful in their Miniſtry? How comes it to paſs that they fall ſo far ſhort of others in the working of grace and holineſs in the hearts and lives of their People? I could mention two or three old Non-conformiſts, of whom if I ſhould ſay that they have brought more ſouls to Chriſt and Heaven, and done more to the demoliſhing of Satans Kingdom and Intereſt, than all the Biſhops, Deans, Prebends and Canons in *England*, I believe the People would ſecond me. Nay, (to drive this inquiry yet a little further) if the Ceremonies are what they ſhould be, how comes it to paſs, that ſuch as for a ſeaſon ſtand out, and afterwards Conform to them, do ſo far fall ſhort, both in Doctrine and Manners, of what they were before? It is notoriouſly known that ſome who heretofore were againſt them, and have ſince fallen

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in with them, are become as much unlike in Prayer, Preaching, Conference, Life, to what they were before, as the Tree in Winter to what it is in Summer.

Qu. 47. Whether do not you think that many of those who Conform, close with the Ceremonies, rather to avoid Sufferings and gain Preferment, than out of any real liking they have of them? *Sleidan* tells of *Isebius* and *Sidonius*, *that they defended the Popish Oyl and Chrism, that they might go away more unctious.* And *Schlusselburg* saith the like of *George Major* the Schoolman. And we have good reason to think that many amongst us make use of the Ceremonies rather that they may have their Liberty, and gain *unctious Places*, than out of any good grounds that they have for the lawfulness of them. And were the Scales turned, and Preferment layd in the other end, there were little doubt to be made, but they would be as ready to profess their dislike and dissent, as they have been to declare their assent and consent. Sure I am that some of them, before *Balaks* Engine came to be used upon them, spake as contemptibly of them, as those do who suffer for refusing them.

Com. l. 21. p. 376. Catal. t. 13 p. 696

Num. 22. 17.

Qu. 48. Whether, since the Ceremonies are such things as in the foregoing particulars I have shewed they are, would it not be a very great sin in us, if out of desire of Liberty, or upon any other account whatsoever, we should go as many do, and declare our *unfained assent and*

and consent to them, and being restored to our Ministry, should use them in the discharge of it? Certainly if they are chargable with those things I have alledged, and in part proved against them, we should very greatly offend if we should do it. The People still cry out to us to Conform, and not by our silence hinder them of the benefit of our pains; but alas, they are in this like those *Paul* speaks of, *understanding neither what they say, nor whereof they affirm.* 1 Tim. 1. 7
We give not over our Ministry out of idleness, worldliness, timerousness, unfaithfulness or the like, as the *hireling doth*, but *out of conscience towards God*; and that we may make it appear, we believe as we have taught, and that we are willing to suffer rather than sin, which we are verily perswaded we should do, if we should conform to the Ceremonies. Things are got to such a pass, that we cannot have liberty to preach unless we close with *them*, and we cannot close with *them*, unless we leave the Word, which is the measure of truth and falshood, good and evil. And may those that are the Ministers of Christ, and have been imployed in teaching the authority of the Word, the necessity of keeping to it, and the danger of departing from it, go and leave it themselves? No; *Balaam*, as mad as he was, will teach us sounder doctrine, *If Balak* (saith he) *would give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more.* Num. 22. 18. But to this an *English* Adiaphorist Objects; 1. *That the Apostles by direction of the holy Ghost, and upon reasons of common and* Mr. Sprint. Cassand. Anglican per- p. 8.

John 10. 12.

perpetual equity, did practise themselves, and caused others to practise, yea advised and injoyned (as matters good and necessary to be done) Ceremonies as inconvenient and evil in many main and material respects, as the Ceremonies injoyned and prescribed in our Church are supposed to be. From whence (saith he) *it follows, that to suffer deprivation, for refusing to conform to the Ceremonies of our Church, is contrary to the Doctrine and Practice of the Apostles.* *Answ.* 1. we must destinguish betwixt such Ceremonies as are of Divine Institution, and such as are only of Humane. As for the Ceremonies the Apostles used, they were such as proceeded originally from God, and were appointed by him; but ours are of no such extraction, they were fetch'd from the very den of *Antichrist*, with whom he hath forbidden us to hold Communion. Now though it be true, that Gods own institutions, when they are kept up longer, or converted to another use then they were at first designed for, cease to be his Institutions, and become the Institutions of men; yet there is far more respect belonging unto them than there is (*ceteris paribus*) to any institutions of men whatsoever, and that in regard of the divineness of their extraction. And therefore though the Apostles shewed so much respect to the Ceremonies of the *Jews*, yet it is not to be thought that they would have done the like to others. Suppose some in their times had brought in some of the Ceremonies of the *Samaritans* or *Pagans*, and had urged them upon them and others, whether do you think they would

Vide Martyr. ep. amico cuid. in Angl. p. 1125.

would have ſhewed the like reſpect to them, they did to thoſe of the *Jews*? It is not likely they would. If they would not comply with the *Scribes* and *Phariſees* in the uſe of their Ceremonies (as I have ſhewed they would not) much leſs would they have complied with *Samaritans* or *Pagans* in the uſe of theirs. And if they would not have uſed the Ceremonies of *Samaritans* or *Pagans*, much leſs would they have uſed the Ceremonies, of *Antichriſt* (ſuch as ours are) had he exiſted in their dayes. 2. We muſt diſtinguiſh betwixt ſuch Ceremonies as God hath own'd, and bleſſed, and made eminently uſeful in his Church; and ſuch as he hath never own'd, nor bleſſed, but hath rather born witneſs againſt and curſed, by rendring the endeavours of ſuch as have been the greateſt defenders of them ineffectual. Now for the *Jewiſh* Ceremonies, as God did at the firſt inſtitute them, ſo he was pleaſed afterwards all along, until the time when they were to be laid aſide, to own them, and make them uſeful in his Church; but as for the Ceremonies of Antichriſt, he hath been ſo far from owning them, or making them uſeful, that he hath followed them with remarkable ſymptoms of his diſpleaſure. And therefore though the Apoſtles, in order to their more decent and honourable burial, might for a ſeaſon uſe the former, yet it doth not therefore follow that they would have uſed the latter, or that we may do it. 3. We muſt diſtinguiſh betwixt ſuch Ceremonies as have been abuſed by Idolaters, and by them made Idols, and ſuch as have not.

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The *Jewish* Ceremonies though they were abused, yet they were never abused that way; but ours have been, and that in a high degree, as I have before shewed. 4. We must distinguish betwixt what is done only for two or three times, in a special exigence, and what is not. As for what the Apostles did, they did it in an extraordinary juncture of things, betwixt the taking down of an old Administration, and the setting up of a new one, before they had throughly published the Gospel, or instructed the People in the Doctrine of Christian Liberty. What we do is in no such juncture, but in a time when the Gospel hath been preached all the World over, and the Church hath been fully instructed in the Liberty belonging to her; and that upon such grounds as render them necessary at all times and in all places. *Epist.* 19. *August.* saith, *That the observation of the Jewish Ceremonies at that time was to be approved; but that time being over, it was to be detested.* 5. We must distinguish betwixt such Ceremonies as are used in a mystical significant manner, and such as are not. Though the Apostles used the *Jewish* Ceremonies, yet it doth not appear that they used them in any mystical way, but only as circumstances of order and policy, serving to unite the Christian *Jews* and *Gentiles*. But ours are to be used as teachers of spiritual Mysteries, and in that sence we must either allow of them, or else we cannot declare our unfained assent and consent to the *Service-Book*, neither approve our selves in the use of them, obedient Sons to the Church. 6. We must distinguish be-

betwixt ſuch Ceremonies as tend to the preventing of Scandals, and Separations, and ſuch as tend to the begetting of them. The *Jewiſh* Ceremonies ſerved to unite the affections of divided brethren, but ours (as the experience of many years hath fully evinced) ſerve to divide the affections of united brethren; and therefore being of the number of thoſe things that God hath declared a *peculiar hatred* againſt, *Pro.6.19.* we ſhould be ſo far from bringing them into the Houſe of God, and uſing them there in his Worſhip, that we ſhould caſt them out from us with no leſs than deteſtation and abhorrency. Indeed the Author I now deal with, reflects *Caſſand. Ang p.68* the charge on us, and ſaith, that *Non-conformity is the occaſion of Diſcord*, and I confeſs it is; but yet no otherwiſe than *Naboths* keeping his *1 Kings* Vineyard was the occaſion of his ſtoning; or *21. 3.* the Apoſtles preaching the Goſpel was the occaſion of their Impriſonment. For as that *Act.4.19.* which they did, had nothing in its own nature that might provoke juſt and righteous Magiſtrates to exerciſe ſuch ſeverity againſt them, ſo neither hath our ſtanding out againſt the Ceremonies any thing in its own nature (it being no more than our duty) that may move thoſe we have to deal with, to withdraw their affections from us. But 2. He goes on, and tells us *P. 24.* *that when two works or duties commanded of God do meet in one practiſe, ſo as we cannot do them both, but one of them muſt of neceſſity be done, the other muſt of neceſſity be left undone, in this caſe the work or duty of greater reaſon muſt be performed, and that of leſſer reaſon muſt be omitted, and*

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it is a sin to neglect the greater to perform the less-ser; out of which ground he assumes, *That the the Doctrine and Practice of suffering Deprivation for refusing to Conform, doth cause men to neglect greater duties to perform the lesser.* The former he proves by several instances, as the *Priests* sacrificing on the Sabbath, *Davids* eating of the shew-bread, the *Disciples* plucking the ears of corn, and several other instances of the same nature. To all which I shall answer briefly; And 1. We must distinguish betwixt such things as are evil accidentally, that is, meerly because they are forbidden, and such as are evil simply and in their own nature. Now those things which these Servants of God did in cases of special necessity, were not simply and in their own nature evil, but only because they were forbidden. Neither were they forbidden absolutely, but only so far as the forbearing of them might consist with the avoiding of greater evil. But the case is far otherwise with us; for in order to the gaining of our Liberty, we must not only do those things which are evil meerly because they are forbidden, but because they are so likewise in their own nature; as the declaring *our unfeigned assent and consent* to unwarrantable Observations, fabulous Stories, unsound Doctrine, as also the scandalizing our Brethren, fashioning our selves to Idolaters, honouring of Images and Idols, with many other things which would have been evil though God had never by any positive Law forbidden them. 2. We must distinguish betwixt such necessity, as God himself,

ſelf, either by his poſitive Command or ſpeci-
al Providence layes upon us, and ſuch as op-
preſſive and unreaſonable men bring us under.
The Inſtances alleaged were of Gods making,
and therefore nothing at all to us who are in the
hands of men, that forbid us that liberty, that
he hath not only allowed us to uſe, but com-
manded us to maintain. Now though God
who hath power over his own Law, be pleaſed
to diſpenſe with our non-performance of thoſe
works and duties which he himſelf, either by
his poſitive Command, or ſpecial Providence
doth diſoblige us from, yet we muſt not think
that he will in like manner diſpenſe with our
omiſſion of thoſe works and duties, which un-
godly men out of their enmity to him, and his
truth, do forbid us to perform, and we out of
timerouſneſs or worldlineſs do thereupon neg-
lect. And therefore though the *Prieſts*, *Da-*
vid, the *Diſciples* and others, did upon urgent
neceſſity laid upon them by God himſelf, act
contrary to ſome poſitive Laws, yet we muſt
not think that they would have done it upon the
bare command of men, how great ſoever, with-
out ſuch neceſſity. This we may gather from
the example of *Daniel*, who would rather ad- *Dan.* 1. 8.
venture upon the offending of the *King* and in-
curring his diſpleaſure, than he would eat of
his polluted *meat*; and from the example of
the *Maccabees*, who would rather endure the 2 *Macc.*
greateſt torments, than taſte of *Swines fleſh*. 7. 2.
Though the *Kings meat* and *Swines fleſh* were
both of them contrary to the Ceremonial Law,
yet no doubt if Providence had brought them

into such a strait as *David* and the *Disciples* were in, they would have eaten as well as they; but being there was no necessity for it, save what the command of man made, they would not do it. So as to our case; though we should suppose the things required of us, to be such as that in a case of special necessity layd upon us by God, we might do them, yet doth it not follow that we may do them out of such a necessity, meerly upon the command of man; Nay, it appears by what I have here alleaged, that in such a case only, we might not do them. And so much for Answer to the substance of what is alledged by this Authour. Others of the same Adiaphoristical spirit seeing that such shifts as these are too gross to serve their purpose, endeavour to subtilize the matter, by telling us that Authority doth not expect that we should declare our *unfeigned assent and consent* to all and every thing contained and prescribed in and by the Book of *Common-Prayer*, and Administration of the Sacraments and other Rites and Ceremonies of the Church, *absolutely*, but *comparatively*. Answ. 1. How shall we be assured that Authority expects no more? Its rather likely that they, taking all so contained and prescribed, to be sound and necessary, look that we should do so too, and declare as much in publick. And therefore if we will declare, we must declare in that sense, otherwise we equivocate, and deceive their expectations. 2. The Letter of the Declaration leads to an absolute sence, and therefore unless Authority put another upon it, we must look upon that as being

Grand case p. 37

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the only ſenſe intended by them. But 3. ſuppoſe Authority intended ſuch a *comparative* ſenſe, yet might we not cloſe with it; for how can we lawfully declare our *unfeigned aſſent and conſent* to the uſe of unlawful things, which we ſtand bound *unfeignedly to diſlike and diſſent from*, and endeavour the extirpation of? As we may not declare our *unfeigned diſlike of and diſſent from* what we do *unfeignedly aſſent and conſent to*, and ſtand bound to *maintain*; ſo neither may we declare our *unfeigned aſſent and conſent to* what we *unfeignedly diſlike and diſſent from*, and ſtand bound to *extirpate*. If declaring our *unfeigned aſſent and conſent* to the Ceremonies be a fit and proper means for the extirpating of them, then we may do it, otherwiſe not.

Q. 49. Whether, ſince we cannot declare our *unfeigned aſſent and conſent* to the Ceremonies, or in the courſe of our Miniſtry make uſe of them without the guilt of ſin, may our Adverſaries perſecute us for refuſing to do it? Whether may they revile & reproach us for it, and repreſent us as perſons Schiſmatical, and Turbulent, unworthy of the favour of Authority, or imployment in the Church? Whether may they throw us out of our places and ſilence us, not only to the undoing us and our families, but the rendring of us uſeleſs to the People, whoſe neceſſities do cry ſo loud in our ears for help? Whether do you think it is a good work, and ſuch as they may look back upon with comfort when they come to dye, to ſet up a company of Ceremonies (in their own judgments needleſs) that we cannot cloſe with, and then

perſecute us for refuſing? Whether is not this to *build the Sepulchres of their Fathers*, that perſecuted the Martyrs in Queen *Maries* dayes, and ſhake hands with the bloody Inquiſitors? Whether do you think it is agreeable to the nature of the Chriſtian Religion, for them to compel men by civil penalties to a complyance with them, and perſecute them if they do but in the leaſt vary from them? Whether may they with *Procruſtes* the Tyrant ſtretch out all they meet with to their own ſtature, and wrack them into conviction and obedience? The Antients whom ſometimes they ſeem to have in ſo much veneration (if we may credit the quotations of *Grotius* or *Daille*) thought and taught quite otherwiſe. They were ſo far from approving the uſe of a *Coercive power* in the buſineſs of Faith and Religion, or the exerciſing of *force and violence* upon diſſenters, that they looked upon it as *unchriſtian, irreligious, unreaſonable* contrary to the example of God and Chriſt, and contrary to the practice of the Saints. Nay, they looked upon it as the *invention* and *work* of the Devil, and upon thoſe that did it as his *Friends* and *Fiends*. And did they think it unlawful to perſecute or uſe violence for the Faith it ſelf, & the very ſubſtantials of Religion, & yet do our Adverſaries think they may do it for circumſtances? Did they think it unlawful to do it for things neceſſary, and do our Adverſaries think they may do it for things indifferent? Do they think that the ſticking at a frivolous, vain Ceremony, is ſufficient ground for them to *deliver men up to Satan*, throw them into priſon and undo

Plut vit: Theſ. p. 5.

De Imper. c 3 §. 9 p. 55.

Right uſe of the Fathers, l. 2. p. 171, 173. See alſo Mr. Stillingf. Iren pt. 1 c. 2. ſ. 11 p. 64.

undo them? if ſo, who will ever think they regard *Scripture*, *Reaſon*, or *Fathers*, more? Who will ever think that they regard the peace of the Church, propagation of the Goſpel, or Humanity more? If this be the Spirit of our Mother the Church, who will ever think her religious or Compaſſionate more? Who will not take up the words of the Prophet, and ſay, *That ſhe is become cruel like the Oſtriches in the wilderneſs*? Who will not count her hard-hearted and mercileſs, and chooſe rather to be *a Pelican in the Wilderneſs, or an Owl in the Deſart*, than lye in her boſom? What's become of all that grace and pity that her ſons uſe to ſay is in her? Doth ſhe ſpend it all upon Harlots and Whoremongers? Doth ſhe lay it out all in conniving at their miſcarriages, and commuing and remitting their Penances? Hath ſhe none at all left for the ſcrupulous and doubting? This may tempt a man to think, that ſhe is of the ſame mind with thoſe of her Sons who teach, *That Non-conformity is worſe than open Profaneſs: That to refuſe at the Churches Command to put on a Surplice, is worſe than to Swear, be Drunk, or go to a Bawdy-houſe*; as if the tranſgreſſing of the Churches Ceremonial Law, were a greater offence than the breach of Gods Moral Law, then which what can be groſſer Blaſphemy? Well, if notwithſtanding all we can ſay, our Adverſaries eye towards us be ſtill evil, and they will yet proceed to perſecute us, we ſhall ſit down and ſay as *Clemangis* did in the like caſe. *Theſe carnal Sons of the Church* (ſaith he) *do not only not care for ſpiritual things,*

Lam. 4. 3.

Pſ. 102. 6.

Apud Mor. Myſt. ad ann. 1416. (*Edit. lat. in fol.*) *nor p.* 523.

nor have any feeling of them, but perſecute thoſe that are according to the Spirit, as ſince the time of juſt Abel, *whom carnal* Cain *murdered, it hath ever been and will be to the end of the World. Theſe are they who for temporal commodities flee to the Church, and living like Secular men, covet, and graſp, and rob, deſiring to rule, but not to ſerve; glorying in their ſuperiority, oppreſſing their inferiors, rejoycing in their own pride and luxury. They account gain godlineſs, and are alwayes ready to do and endure any thing for the encreaſe of their temporalties, chooſe how they are gotten, ſcorning and laughing at thoſe that are willing to live juſtly, holily, chaſtly, innocently, ſpiritually.* So far he.

Qu. 50. If notwithſtanding all the evils we ſee in the Ceremonies, we ſhould yet ſubmit to them, whether do you think it would ſerve our turns? If we ſhould fall in with our Adverſaries, and do all that at preſent they require from us, whether do you think ſuch complyance would ſatisfy them ſo that they would then let us be at peace, and live quietly among them? Many wiſe and ſober men think it would not, but that (if we would be painful in Preaching, holy in Life, and appear in any good degree for the power of Godlineſs) we ſhould be as far from having their true love, and living in peace with them, as ever we were before. And indeed if we look upon paſt Ages, and obſerve what hath been the iſſue of ſuch complyances, we ſhall find that the ſtitching of *old and new cloth*, or the joyning of contrary Spirits and Principles, hath not (as our Saviour teaches) *filled up the rent but made it worſe.* When *Paul*

*Mat.*9 16

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at his coming to *Jerusalem*, did upon the advice of some Brethren there, and for preventing the offence of some *Jews*, zealous of the *Mosaical* Ceremonies, comply (and that sinfully as many think) in *purifying himself after the manner of the Law*, what did it avail him? Why, the *Jews* were so far from being satisfied with it, that they stirred up the People against him, laid hands on him, reproached him, drew him out of the Temple, beat him, and had not the *Roman* Captain prevented, they had taken away his Life. And when some of the more simple and facil sort of the *Orthodox* in the Council of *Ariminum*, yeelded to the *Arrians* that the ὁμοούσιον should be layd aside, the *Arrians* did not only publish all over the World, that they had overcome the *Orthodox*, and substitute ὁμοιούσιον instead of ὁμοούσιον, but being unsatisfied with that, they turned ὁμοιούσιον into ἑτερούσιον. So likewise when *Zeno*, to hush the strife about the Council of *Chalcedon*, framed his *Henoticon*, and *Anastasius* to accord all parties, established an *Amnestia*, or Act of Oblivion, commanding every one to preach according to the custom of his place; and when *Heraclius*, to pacifie the hot contention betwixt the Orthodox, that held there were *two Wills* in *Christ*; and the *Monothelites* that held he had but *one*, injoyned silence on both sides; what did all this produce? Did it unite the differing parties? No; but set them further at distance than they were before. And if we descend to later times, hath this course wrought any better therein? No; but hath yeelded the same effect

Act.21.2.

Vid.Tert. cont.Marcion. l.1. c. 20. Hieron.ep 89.Magd. Cent.1.l. 2.c.10. vit.Paul. Zanch. vol. 2. de vit.exter. cult oppos thes.11. col. 541. Gualth. Bulling. & alios in loc. Vid. Theodor. hist. eccl. l.2. c. 21. Mr. Park. of the Cross, pt. 1.c.3.sect. 16.p.159.

it did before. For instance, when *Rochezana* with some other of the more luke-warm sort of the *Hussites*, submitted upon mutual abatements, to an accommodation with the *Papists*, what was the event of it? why, not long after their Adversaries reduced them to their former state, and made them subject to the tyranny of the *Pope* as before. And what became of the *German Interim*? Did it heal the breach betwixt the *Protestants* and *Papists*? No, but made it wider than ever; and which was worse, begot differences amongst the *Protestants* themselves. The like may be said of divers other compositions betwixt both *Papists* and *Protestants*, *Lutherans* and *Calvinists*, which have proved ineffectual as to the procuring of the unity and peace aimed at and intended by them. In like manner when those good men that carried on the Reformation in this Nation in *Edward* the 6th dayes, out of a charitable zeal, let many things alone that should have been removed, hoping thereby to win the *Papists*; this their complyance (as some learned men have noted) proved so far from answering their expectations, that it did not only harden the *Papists* in their way, and prevent their coming in to us, but likewise drew many of ours back to them. But to come yet lower even to our own times; when his present Majesty upon his coming in, was pleased in pursuance of his Declaration from *Breda*, to authorize several learned divines of several perswasions to meet together, and confer about the *Liturgy*, and the one party out of an unfained

Smectym. Ed. 5. p. 9.

zeal

zeal to the Churches peace, yeelded further than many of their brethren could have done, what were either they or the Church the better for it, as to the thing mainly intended? Their oppofites were fo far from accepting their condefcention, and anfwering it with the like on their part, that they loaded fome of them, who laboured moft in the work, with moft odious calumnies and reproaches. When men are once fet upon fuperftition, they cannot indure to let it go. Though when they are in a ftrait they may fomewhat recede and give place (as *Pharaoh* when he was under Gods Judgments) yet when their opportunity comes, they are fure to return to their former height. And fuch is the infinuating, bewitching nature of Superftition, that when men have entertained it they know not where to reft, but commonly go from ftep to ftep till they have overthrown the pure Worfhip of God, and made themfelves the perfect Vaffals of Satan. Befides, it is to be obferved, that as God hath no where allowed his Servants to ufe difhonourable unworthy complyances, fo (as *Sadeel* notes) he doth not bleſs them. And therefore though we fhould go againft our Confciences, and fall in with the men who are over us in the Church, and do what they at prefent require, yet it is fcarcely to be imagined that they would be fatisfied therewith, or that God would bleſs us with peace in fo doing. *Cont. Burdegalenſ. art. 13. p. 430.*

And thus I have given you the *Queries* I promifed you, and therein what I thought convenient to fay at this time touching the fo much con-

controverted Ceremonies. I have indeed much exceeded my intended bounds, but the particulars I had to speak of were so many, and the exceptions to which they (with other of the plaineſt truths, in this critical and cavilling age) lye open to, so various, that I could not, if I would obtain the end of my undertaking, well confine my self to a narrower compass. What advantage the reasons I have insisted on might have received from further amplifications, illustrations, testimonies, I presume I need not to tell you. All the favour I crave from you is, that you would allow them a just and even Ballance, and then account of them but according to the weight and worth that thereby you shall find in them. If the Ceremonies stand chargable neither with all, nor any of those things I have brought in against them, then you are to acquit our Adversaries, who defend and impose them and condemn us who refuse and withstand them; but if otherwise, then you are to condemn them, and acquit us. And yet you are to remember, that you are not to measure our standing out, as to the matter of Conformity only by the Ceremonies, so as to judge of our carriage as to that particular as you find them; for notwithstanding the manyfold evils we charge them with; yet there are other things urged upon us that we stick at, no less than we do at them; so that though they were either proved lawful, or the Imposition of them waved, yet we could not, for very weighty reasons, come in and do what is required from us, in order to our Liberty. If

our

our Adversaries will stand to Mr. *Chillingworths* motion, and take course that there be *some form of worshipping God propounded, that is wholly taken out of Scripture*, then they shall find us no backwarder to comply with them, then they are upon the like tearms to comply with the Papists. They shall then have our *heads* and *hearts*, *assent*, *consent* and all; but till then, they must excuse us if we stand at some distance from them. We must not follow the *prescriptions* of men, but the *directions* of the Spirit of God; who as he knows best what is fit for us, either to observe or do, so he is only able to bless us in observing and doing of it. But I must forbear. The Lord be pleased at the last to *gather every stone out of his Vineyard, pluck up every plant that he hath not planted, thoroughly purge his floor*, rebuke that spirit of Superstition and Presumption that is gone forth into the world, perswade us all to be content with his most holy and perfect Institutions, bind up our bleeding Wounds, take away our Reproach, remove all the impediments of our Edification and peace, and unite us both in Judgment and Affection under that one common Head *Jesus Christ*, to whom with the *Father* and the *Holy Ghost*, be given *pure Worship* and *Service* for evermore. *FINIS.*

Answ. to the Pref. sect. 23.

*Isa.*5.2. Mat.15.13 Mat.3.12

Errata, *In the Margent.*

Pag.11.f.l.r.r. p.27.f.v.r.c. p.61.f. Sacrom. r. *Sacram.* p.90.f. comment. r. *commun.* p.94 f. c.98.r. p.98. p.109.f. Luch. r. *Luc.*

In the Book.

Pag.5.l.7.d. *but*, ib.l.9.f. מאר r. מאד p.9.l 6.f. destroyed r. *delivered*, p.12.l.14. after, *so well*, add, *with the Customs of Nations.* p.20.l *ult.* after *set*, add, *out.* p.67.l.6.f. חמאה r. חמאת p.79.l.1 d. *this.* p 98.l.26.f. drachm. r. *dram.* ib.l.30.f. where r. *wherefore.* p. 103.l.25.f. a r. *the.*